

DUBLIN ANSWERS MOSCOW

No one in Dublin was thinking much of Moscow during the Congress week of June 20th—26th, but the inspiration and the ideal of that great demonstration of Catholic Faith might well have been a formal protest against the belligerent anti-Christianity of the Soviets. In a striking sermon preached in Dublin on May 8th, and published in our June issue, Archbishop Goodier had already sounded the note of warning. "On the opposite side of Europe," he said, "there has arisen a power which, in barely a dozen years, has made itself the anxiety of the civilized world. It, too, has set itself to conquer the whole earth, and its weapons are openly declared." Not by material means, money and armed force, though such may be called in to aid, but by the destruction of the old belief in God, of the love inspired by Jesus Christ and of the brotherhood based on that love—the essential spirit of Christian Ireland,—do the modern Antichrists hope to gain their ends. "The two camps, at opposite extremes, are clearly defined: between them lies civilized Europe, the battle-field of these two ideas, and no man knows which way the battle will turn." And, after the Congress, another far-seeing prelate, Archbishop Downey of Liverpool, expressed the same conviction. "The Dublin Congress is the reply of the Nations to the teachings of Soviet Russia and to the anti-God propaganda now aiming at the strong citadel of Christianity. It will have a steadyng effect throughout the whole world." "The reply of the Nations," *i.e.*, not merely of Dublin or of Ireland alone, for Catholics of all countries were there represented: "to Soviet Russia," *i.e.*, to those few but determined men, who, wielding military power and with the support of an organized system commanding all sources of information and propaganda, have imposed upon the patient unlettered millions of Russia a reign of terror which respects no rights, human or divine. But, though Antichrist is for the time most triumphant in Russia, he is at work in all lands where the principles of Christianity are forgotten or attacked. The danger from the brutal and manifestly anti-social policy of the Soviets is slight, compared with the insidious propaganda

whereby "free-thinkers" try to undermine the beliefs on which Christian civilization is based and "loose-livers" assail the morality which keeps it from corruption. It is amongst the destitute, whom a godless Capitalist system has led astray by false ideals and has deprived of the means of humane livelihood, that Soviet economics find the best welcome. It is those already weakened by acceptance of divorce and birth-restriction, who are not shocked at the bestial doctrines and practices, whereby the Bolsheviks attack the institution of the family. If Antichrist, overstepping his present borders, has gained a footing in other lands, as he seems to have done in Mexico and Spain, it is because nominal Christians have long ago betrayed their cause, and real Christians have not reacted, as they should have done, to the first evil whispers of his approach.

Catholics, at any rate, whether those living amidst Catholic traditions and lulled thereby to a false security, or those breathing, and almost insensibly infected by, a non-Catholic atmosphere, have no longer any excuse, since the issue of the Pope's last Encyclical, *Caritate Christi Compulsi*, for ignoring the anti-Christian menace. He alone of the world's statesmen has had the insight to discern and the courage to denounce, not only the real nature of modern Capitalism, but also the kindred evil of Communism. When others admire the ruthless force and efficiency of the Russian machine, over-riding all considerations of moral and social welfare in pursuit of the one end, material wealth, and complacently ignore its atheism and corruption,¹ the Pope says bluntly—"Thus we see to-day, what was never before seen in history, the satanical banners of War against God and against religion, brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth."²

His Holiness called on the faithful to take up the spiritual weapons of prayer and sacrifice against this organized devilry, which has taken occasion of the collapse of Capi-

¹ The latest example of this wrong-headed condonation of monstrous and manifest evil comes from Lord Passfield, now travelling in Russia, who sends through a Soviet agency a message emphasizing "the abounding hope and confidence," "the immense energy," "the unity of purpose and of policy" he has there witnessed, without saying anything about the ruthless and notorious violation of the rights of liberty and conscience, and the industrial slavery which characterize the Bolshevik regime and which made Lord Snowden lately exclaim in Parliament—"May God save England from such a Socialism as they have in Russia to-day!"

² *Caritate Christi Compulsi* (C.T.S.), p. 6.

talism to attack with ever greater zeal the foundations of all real welfare, both here and hereafter. And amid the world-wide response to this summons to a new Crusade, there has been nothing comparable in extent and enthusiasm to the recent International Eucharistic Congress, held in Ireland's capital. This gathering was, of course, but one episode in that undying struggle between Christ's Church and the "gates of hell," of which this fallen yet redeemed world must ever be the scene, differing only in the emphasis given by numbers from the homage paid to God by the Eucharistic worship of the humblest village chapel, but the concentration there, for the time, of the world's Catholicity and the transformation, on the final Sunday, of the Phoenix Park, of Dublin, nay, of the whole island, into one vast cathedral for the combined and simultaneous adoration of millions, made the occasion unique in the history of the Church before this year.

To the Catholic the fixed faith thus shown, made the more vivid and actual by the progressive crumbling of the creeds of non-Catholic Christianity, gave its chief significance to the Congress. For its subject was what is pre-eminently the Mystery of Faith, the real and abiding Presence of God Incarnate in the Blessed Eucharist, Sacrament and Sacrifice, belief in which is helped by no perceptible evidence, but rather implies the violation of a score of natural laws, receives no support from comprehension of its method, but rests solely upon the authority of God. It is the whole-hearted acceptance of this "hard saying," without cavil or reserve, from the unequivocal and authoritative teaching of Christ's Church that distinguishes the true followers of Christ to-day, just as it was when He taught on earth, from all others who profess to be Christians. So marvellous is the mystery, so stupendous the gift, so momentous its consequences, that the believer must necessarily breathe another spiritual atmosphere from that which encompasses those who refuse belief. It is indeed, as that sympathetic "outsider," Mr. Augustine Birrell, who was once Irish Secretary, wrote long ago,—"the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer."¹

¹ "What happened at the Reformation." Collected Works, Vol. II.

The Mass, the wonderful means designed by God's omnipotence and prompted by His love whereby the one Sacrifice of Calvary is perpetually offered through the ages for God's glory and man's salvation, is the chief treasure of the Catholic Church. It puts into the hands of her children the power, never before possessed by man, to pay adequate worship to their Father and Creator, and to anticipate on earth their future union with Him. It sums up and expresses so admirably the essence of Christianity—sacrifice, love, union—that it is always the chief object of Antichrist's attack.

Nobody [says Mr. Birrell, in the same essay, writing, it is true, before the days of Bishop Barnes and Dean Inge], nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the Altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important happened once for all, long ago in a chill historic past.

For the Catholic, therefore, the God-Man is still on earth as truly as He lived in Palestine and, although earthly conditions, not to say His own desire, prevent that uninterrupted attention to His Presence which were otherwise His due, still from time to time the faithful assemble to proclaim their Faith and express their homage in ways out of the common. The Blessed Eucharist is both the source and the centre of all the Church's devotion, and it is by means of Eucharistic Congresses, which became international only in 1881, that she seeks, now and again, to give her pent-up feelings of love and gratitude fuller play by extraordinary demonstrations. Only the unbeliever, seeing the lavish expenditure on material structures and decorations—the Dublin Committee asked for £80,000 and got, it is said, nearly £150,000, and even the poorest everywhere in Ireland spent their substance freely on flags and flowers—that marks such occasions, can ask "To what purpose is this waste?" The believer knows that there is nothing so precious that is other than inadequate to honour His Lord and nothing so cheap that a loving purpose cannot make acceptable. Hence, in the late Congress, all over the country and not merely in the City, the gay profusion of bunting and candles, and the more elaborate floral

and electrical devices, wherein the Catholic Faith of the people found partial expression. Only non-Catholic institutions and dwellings remained, naturally enough, unadorned—one respected Trinity College more for its blankness than if it had hypocritically tricked itself out in colour—although many non-Catholics contributed generously to the civic decorations.

It would be superfluous to dwell in detail on the various external manifestations of Catholic Faith in the Eucharist, which marked this Thirty-First Congress. Our religious weeklies, by pen and picture, have set on record the prolonged preparation, the elaborate planning, the successful coping with intricate problems of transport and catering, and all that went to the material setting of an assemblage, colossal in its dimensions and heterogeneous in its composition, which stand to the credit of the Archbishop of Dublin and the various Committees that worked under him. It cannot be doubted that the success which crowned Dublin's efforts on this occasion was greatly helped by the experience gathered during the Emancipation Centenary Celebrations in June, 1929. At that time, nearly all the problems which were so ably met this year, faced the organizers, although in much smaller degree,—the crowds, the transport, the marshalling of enormous bodies for Mass and Procession,—in fact, a glance at the Record of what happened three years ago shows views of many events closely foreshadowing those of last June.

And the Eucharistic Congress in its turn admirably illustrates the full extent and reality of Emancipation: in no way more than by the sympathetic interest in it shown by the English secular press. It was, of course, a valuable item of news, in many ways unprecedented and abounding in spectacular effects. The substance may have been strange and unintelligible to the non-Catholic mind, but the setting—the gathering of the nations, the great liners in the bay, the brilliant fêtes and assemblies, the splendour of ecclesiastical functions, and above all, the unforgettable scene at the closing of the Congress—the open-air celebration in the Park, when the misnamed "Fifteen Acres" (in reality something over 400) were crowded with the largest congregation which ever assisted at one Mass—offered abundance of the best journalistic material. And there was singularly little anti-Catholic reaction, outside the Protestant underworld where

it was to be expected. Perhaps it was made the occasion of further blasphemies in the Soviet press or, it may be, that Antichrist has not yet become aware of that magnificent reassertion of Christ's sovereignty in the West, and the growing opposition to his impious efforts which it portends.

That declaration of spiritual allegiance, a challenge, as we have said, to the spirit of Antichrist everywhere, was a triumphant success, not only because of the far-sighted and meticulous preparation for it, with which the press was made familiar by the weekly issue, for nearly two years, of a Congress bulletin, but mainly because of efforts not so widely recorded or appreciated—the multitude of prayers offered throughout Ireland on its behalf, culminating in General Communions all over the country for men, women and children severally, on June 12th, 19th, and 21st, two separate retreats for men and for women, throughout Dublin and its neighbourhood in the opening weeks of June, and a solemn Triduum with Exposition in all the churches of the Archdiocese on the eve of the Congress itself. Never before, we venture to say, was the supernatural side of this great Act of Faith so markedly and repeatedly emphasized, and experienced missionaries reported that the preliminary retreats were attended with unprecedented fervour and by quite remarkable numbers. This may help to explain to visitors the extraordinary atmosphere of devotion noticeable everywhere in the city during the week, and manifested in the orderliness of the mass-meetings,—occasions when even a little selfish disregard of regulations would have thrown everything into confusion.

It was from those mass-meetings that general impressions of the Congress must necessarily be drawn. Each day was filled with special religious services, including a Solemn "Congress" Mass in the pro-Cathedral, and sectional meetings for the several national groups wherein each dealt with some aspects of "the wonderful works of God" in the Holy Eucharist, "in its own tongue." The individual could make only a small selection from these multitudinous attractions, but everyone was free to attend the evening meetings in the Park, the Children's Mass on Saturday, and the final Sunday's celebration. Never, perhaps, could it have been more truly said of any human assemblages, since the first gatherings of Christianity, that "the multitude were of one heart and one soul." As an English journalist remarked, in these vast

groupings, "there were no spectators." Those who lined the processional routes, those who could find no room in the immense "nave" and "aisles" of the Park "Cathedral", and had to gather outside their scope, were united in spirit and voice with the marshalled worshippers within. At the final Benediction from O'Connell Bridge, the congregation packed the whole visible length of the seven great thoroughfares which meet there, so that one could kneel only with difficulty. In fact, during the night of Wednesday, June 22nd, when the city was illuminated from dusk till dawn, and midnight Mass was celebrated in most of the churches, there were generally as many worshippers outside as those that managed to find an entrance. Holy Communion in many instances had to be given in the street. Seven per cent of the population of the Free State do not belong to the Church; perhaps the percentage is higher in Dublin, where in addition to the Protestants, there are groups of Communists and the usual religious outcasts that are found in great cities, but the capital seemed wholly Catholic that night.

Does this mean that in Ireland there may ultimately emerge a wholly Catholic government, one whose policy will always be in harmony with the moral law and whose legislation will never, even indirectly, make the practice of the Faith more difficult—the nucleus, it may be, of resistance to the present campaign of Antichrist in the old world and in the new? Not at least till Catholic Ireland is united in the practice as well as in the profession of faith, till political life is inspired by Christian justice and charity, and till national aims take due account of the City of God. The realization of this ideal is, perhaps, more possible in Ireland than elsewhere, and at any rate the Congress will have brought it nearer.

The ignoring of the Governor-General in the Government's invitation to the State reception in honour of the Legate was indeed an ill-advised exhibition of political feeling, out of harmony with the purely religious character of the Congress. But, on the other hand, from pulpit and from lecture-platform, the real meaning of Eucharistic devotion—the lesson of our Lord's love and sacrifice—was constantly emphasized. The future of Ireland depends on her realizing the Eucharistic life in herself. There is now absolutely no interference from outside: the "Oath" of allegiance, which some people think a sign of subservience, and about which, on both sides, so

much misunderstanding exists, is only one way of expressing her intention of remaining, for her own advantage, a member of that Commonwealth of Nations which her own children have done so much to establish. No responsible person has repudiated that intention: though nearly everyone would prefer another way of expressing it. As never before in her chequered history, she is free to develop that Catholic life, in which the vast majority of her citizens profess belief: she can exhibit, both in her internal affairs and in her relations with other peoples, the charity of Christ which makes the real Christian. In his great address at the Men's Meeting on June 23rd, Archbishop Glennon of St. Louis pleaded for the exercise of that love with which the early Christians conquered the cruelty and hatred of Paganism and with which alone their descendants can overcome the Pagan re-crudescence of to-day.

How can we approach the Altar of Love if we have hatred in our hearts. . . It may be true, as history tells us, that a people long oppressed becomes suspicious and full of hate. . . Still may we not hope that, as these days of oppression are over, so will end the hatreds they engendered?

Even more explicitly, Father Martindale, addressing the English-speaking group on June 24th, pointed out the necessary connection between union with Christ in the Sacrament of His Love, and union with one another. The perverted ideal of Communism, whereby individual rights are unlawfully subordinated to the State, must be replaced by the unity which is the ideal of sacramental Communion. He said—

Communion is an integral part of sacrifice. It is the method of obtaining unity. Each lovingly gives to the other what he has, without losing it, and from the other receives what he has not. But exactly in proportion as we are in communion with Christ, we essentially are and must be in communion with one another. Every act, therefore, or word, or emotion tending to produce disunion is a denial of our Communion and a mockery of the Sacrament we receive. The thing is in Catholic hands. If we refuse so much as a single speech or newspaper article, or cartoon tending to inflame passions, we need not fear even those secret, unscrupulous and murderous-

minded men who can terrorize those even who allegedly have the power in their own hands.

Herein the speaker touched the age-long tragedy of Ireland. A Catholic nation, suffering all extremities rather than give up the Mass or abandon the unity of Christendom, clinging with like tenacity to its separate nationhood, yet breaking down at times under the intolerable strain of oppression, and allowing the pure spirit of its patriotism (part itself of the virtue of charity), to seek remedies forbidden by morality, to degenerate into internecine faction and to ally itself with crime—this is what history is compelled with sadness to record. A thousand excuses for the past leap to the mind,—the religious persecution, the political oppression, the repeated “plantations,” the clash of creeds and loyalties—but all that is gone in substance: is the nation never to enter into the full heritage of its Faith, and, especially now that it has the power, to regain a proper sense of values? One in adhesion to the same true Catholic principles, in obedience to the same divinely-guaranteed Church, above all, in intimate Communion with the same Divine Lord,—how trivial should seem the policies that are allowed to divide men's minds, whilst leaving intact all that unites them! The sense of the supernatural which pervaded the whole country during Congress week, and which indeed abides with countless individuals permanently, should put temporal affairs in their proper place and setting, and mellow with Christian charity, political intercourse between fellow-Catholics. For it is only Catholicity which can provide the necessary check for the emotion of patriotism, a growth which unless so pruned becomes a pestilent weed, the essence of which is the setting of country and temporal concerns before God and His law and the fruit of which is arrogance, selfishness and hate. Ireland has reason to beware of this unChristian nationalism, for history is strewn with the wrecks it has caused in Christendom. It was nationalism that made the Jews reject Christ. The Photian schism was primarily racial or nationalistic; so was the general apostasy of Northern Europe. It is in the name of nationalism that Catholicity is frequently attacked in North America. And ever since the war international rivalries, pursued in disregard for charity and justice, have been the chief obstacles to that world peace which is the natural term to the evolution of human society. Patriotism

has done its providential work in preserving the Irish nation from destruction or absorption: its aim and effect should now be to enable that people to accomplish its providential task of showing that the Faith, vigorously put in practice, is not only not a hindrance to the temporal welfare of the community, but actually safeguards and furthers it.

Such is the teaching both of faith and experience, and never has the Christian State had more explicit moral guidance than the Holy Father has proffered during the ten years of his reign—a decade coincident with the restoration of Irish independence—both in the domestic and international spheres. That Ireland under that guidance should fail to set her economic house in order, should tolerate social abuses which are remediable by legislation, should try to ignore by selfish isolation the growing interdependence of States, illustrated as it is by her own far-flung relationships, should decline the missionary rôle to which her Faith calls her, should, finally, refuse the challenge which issues from Russia and is re-echoed by Paganism everywhere, would be wholly to betray the hopes of the Church and the promise of the Congress. The task is immense; the open wound of Partition, the healing of which, urgently necessary as it is, cannot be brought about save by good-will; the political strife envenomed with remembered wrongs and personal animosities; the presence in the body politic of alien elements, powerful if few, as much anti-national as anti-Catholic; the corroding influence of a pagan civilization fostered by a foreign press; the inheritance of a Godless industrial system now crumbling all over the world—all these obvious obstacles lamented by her Christian thinkers lie in this ancient nation's path, and have not been removed by a week of intensive spirituality. But the spirit that can remove them is there, and the Congress has given it greater strength and vitality. It has been noticed that, since the Congress two years ago in Sydney, Australian public life has been bettered, religious animosities mitigated, the corruption of the press lessened. What, then, may we not hope for from the deluge of grace which flowed over Ireland during those few but fervent days?

Even the visitor, impressed by the great pageants and witnessing many times the mingling of rites and nationalities that betokened the wide extension of the Church, has to confess that there remained much to be learned about this .Thirty-First Eucharistic Congress from the records and sum-

maries of the press. Many hours, for instance, could have been spent with profit in the Missionary Exhibition, where in rather cramped surroundings an astonishing display of the varied conditions surrounding the apostolic activities of Irish clergy and religious, was set forth. The Exhibition was in thorough harmony with the spirit of the Congress, for what but love of the Eucharist and desire to extend its surpassing benefits to all mankind form the mainspring of those heroic enterprises? Again, a day would have been too short to exhaust the interest of the Educational Exhibition, fittingly housed in the National University, itself the lineal descendant of the hedge-school of penal days and entering on this year its silver jubilee. For the growth of Catholic education, from the days when the schoolmaster no less than the priest was legally a felon, to its present flourishing, though not yet perfect, state, was adequately illustrated therein by valuable historic documents, pictures, plans, statistics, etc. Education in Ireland, however legally hampered, has always been based on religion and, even before Emancipation, was wonderfully well-developed under a voluntary system inspired by the Church. The Mass-Rock and the hedge-school were fruits of the same tradition.

The pathetic eagerness of even the poorest to show honour to Christ by decorating their homes had the indirect effect of inducing many visitors, who otherwise might never have realized their appalling destitution, to go round the Dublin slums, and resulted still more indirectly in making them acquainted with an heroic enterprise which is coping with the worst products of slum life—the abandoned men and women who are, or keep, out of reach even of the priest. The founder of "The Legion of Mary," who has the faculty of enlisting the enthusiastic support of the comparatively leisured and well-to-do in this most difficult and, in itself, unattractive work, held one day a sort of reception in a deserted Dublin workhouse which he has secured for his clients—a gathering which showed at once how necessary his apostolate is and how nothing but Christ-like zeal could carry it to success. With the Legionaries of Mary tackling the effects, and the Government's Housing Scheme removing the causes, one inveterate blot on the social life of Dublin bids fair to be wiped out. And the spirit of the Congress will hasten that desirable day. It is in the Dublin slums that the battle with Moscow has already begun.

JOSEPH KEATING.

HAPPY WARRIORS

M R. CHESTERTON'S recently-published work on Chaucer is of more than usual significance. Chaucer, it is a commonplace to remark, is the classic embodiment of what may be called the English spirit. "The Canterbury Tales" are as truly stamped with the hallmark of our national genius as are Dickens's novels. And they have the same popular qualities as the Victorian writer. All the more remarkable therefore is the fact that they should have been neglected by the public which delighted in "Pickwick" and "Nicholas Nickleby." The pedants are in part to blame for this. They have taught us to look upon Chaucer as a repository of Middle English rather than as a poet and a humorist. His works have suffered the cruel fate of being numbered among our school books, a fact sufficient in itself to damn them in the eyes of the unlearned. Nor, as Mr. Chesterton has shown, have those able to relish his literary qualities appreciated the Catholicity from which they spring. On the contrary they have represented him as concealing beneath his banter the sceptical spirit of the early renaissance. The difficulties which, along with others of his age, such as William Langland and Juliana of Norwich, he experienced with regard to certain aspects of the Faith have been interpreted as doubts, and his jibes at the religious orders have been torn from their mediaeval context and read in a Protestant light. Those best able to understand him have been thus prejudiced against him. Anti-Catholic criticism left about him a faintly suspicious aroma. Mr. Chesterton's book is calculated to dispel this and to restore him to the family to which he belongs. He will never truly come into his own until he is acclaimed by his own. It is they, his co-religionists, who can best measure the full stature of the man.

I have spoken of this book as significant. By which I would suggest that a revival of Catholic interest in Chaucer would be symptomatic of the change which has come upon us. The spirit of Chaucer is already alive among us. It would be the most natural thing in the world if now he himself were to be restored to favour. A few words are necessary to make the meaning of this clear.

It cannot be said that the story of Catholicism in this country from the sixteenth century to within recent years has been marked by any high hilarity. The appearance of Chaucerian joviality would have been an anachronism. It would be too much to say that Catholic laughter died for four hundred years on the lips of the Blessed Thomas More, but there would be some truth in the assertion. The times were too stern to allow of the light-heartedness which finds expression in jest. Humanism in all its phases is henceforth divorced from the Faith and suffers in consequence. Nor did humour return with the Faith. The Oxford Converts were not smiling men. Cardinal Manning was in no danger of being charged with facetiousness. It cannot be said that the ranks of the tiny minority which, in the nineteenth century withstood the attacks of bigotry, rang with happy laughter. Truth compels us to acknowledge that the Catholic combatants of that period were somewhat dour.

It is when placed against this Victorian background that the attempt to popularize Chaucer among the faithful becomes significant. It is typical of the new spirit in our ranks, in no one more evident than in the convert who has sponsored the mediaeval poet. There is indeed a remarkable similarity between the author of the volume in question and its subject, so much so that one reviewer was led to remark that Chaucer must have been born in order that G.K.C. might write about him. It is matter of history that the whole tone of the Christian apologetic in this country changed with the arrival of this burly, latter-day champion. The self-confidence of Victorian scepticism received a rude shock when it found the advocate of what it had reckoned a defunct cause bubbling over with militant merriment. From that day to the present moment Chesterton's pugnacious hilarity has never ceased to bubble. Except in the technical sense of the term, there is nothing apologetic about him. He is happiest when the fight seems going all against him, and no one has ever yet seen him look melancholy. But although he stands out as the supreme embodiment of that new spirit to which reference has been made, he does not stand alone. It is a fact the importance of which must not be underestimated that so many of those identified with the Catholic outlook are of the same type. I am not now speaking of official exponents of the Faith, but of those

light-armed skirmishers whose very existence in the journalistic world of our time is a phenomenon to note. Among these, in his capacity as newspaper writer, I reckon Father Ronald Knox, whose delightful sallies have made his controversial foes laugh at themselves even while they squirmed. D. B. Wyndham Lewis in the *Daily Mail*, and "Beachcomber" in the *Daily Express* have succeeded in turning the laugh against those who had been in the habit of making merry at the expense of Catholic "superstition" and Catholic "obscurantism." In a somewhat different way, Mr. John Gibbons, whose "Tramping to Lourdes" brought him sudden fame, exemplifies the same tradition. And the very latest recruit, though he does not belong to the journalistic fraternity represented by those mentioned, is distinctly of this new type. Says a writer in *Everyman*, commenting on Dr. Orchard's conversion, "Nothing about him has ever suggested weariness. Nobody has revelled in thinking things out for himself more than he has. He has an acute mind; a rather pugnacious sort of mind also; and, being endowed with a good sense of humour, has been 'a happy warrior.' " That is a felicitous description of one whose genial personality is incapable of the depressing sort of seriousness sometimes associated with religion. All these, it will be perceived, despite their differences, have in common the "good sense of humour" noted by the critic in Dr. Orchard. Surely that is something more than a mere coincidence.

If the representatives of contemporary Catholicism are distinguished in this way from their predecessors, they are no less distinguished from their opponents of the present-day. Dismay has overtaken those who a little while ago were exulting in the triumphs of modern civilization and its characteristic creed. Mr. Wells speaks in lugubrious tones: "We are living in a civilization which is very rapidly going to pieces," he recently told his audience at the London School of Economics. "There may be a dreadful fate in store for many young people here to-night. You may be shot, or maimed and smashed; you may be scourged or starved before your lives run out." Nor is this anticipation of external disaster all. Chekov's confession, "we have neither immediate nor remote aims, and in our soul is a great empty space," does but summarize a mood which everywhere is finding frank expression. It is amongst those

who, but a little while ago, were shouting triumphantly over a Christianity declared to be finally defeated that gloom now reigns. And their mood has transmitted itself to the general public. Mr. Belloc, speaking of changes in the national temper, says, " I have seen what may appear the most remarkable example of all, the disappearance from the most humorous nation in the world of most of the old popular humour." The thing to be noted here, however, is not that those formerly assured of victory are now conscious of defeat, but that they do not know how to take defeat. The most righteous cause may suffer reverse. It would ill befit Catholics to argue from a temporary set-back in the fortunes of a movement that that movement deserves to die. But the thing which strikes one about the discredited prophets of modern materialism is the complete absence among them of the gay courage with which, in *The Ballad of the White Horse*, King Alfred defies the victorious Danes :—

" Though we scatter and though we fly,
And you hang over us like the sky,
You are more tired of victory,
Than we are tired of shame."

What Christopher Dawson has called " the glorification of honourable defeat " is a distinctively Christian thing, and it is not found among those of our contemporaries to whom the Religion of the Cross is alien. The most they can achieve in the hour of disillusionment is an heroic stoicism or a gay recklessness that is without moral dignity.

But in addition to the fact that our happy warriors fight in the characteristically Christian way, we may note in their bearing something that is peculiarly English. Under the auspices of the Faith and in opposition to the temper of their times modern Catholics are recovering the spirit of those forefathers who won for their country the name of "Merry England," and of whom Bartholemus Anglicus wrote, " England is full of mirth and of game and men oftentimes able to mirth and game." The trait we have noted is a sign that they have spiritually taken possession of their native land and are entering into their natural heritage. There is a phase of religious experience when the supernatural appears to eclipse the human element and piety wears a severe aspect, and this will be accentuated if the

worldly make special claim to geniality as though they held a monopoly of it. The divorce which took place between religion and humanism not only impoverished the latter but deprived the former of its due rights. A minority, ostracized and penalized, becomes self-conscious, and the natural flow of native genius is inhibited. Only time can cure that. The Englishman professing the Catholic Faith is apt to behave like a man in a new suit which makes him conspicuous. In course of time the strangeness of his apparel wears off and he resumes his normal habits. Something like that, it would seem, has been happening among us. We are reaching the stage in which we can be Catholic in faith and English in mood.

But we have had to rediscover ourselves without much help from the past. The break which the Reformation made between the present and mediæval times deprived us of the inspiration we might have derived from the sanity, wholesomeness and humour of those most human ages. The fact that our culture has not been continuous has made it necessary to start *de novo*, as though the gamesome Englishman of *Anglicus* had never existed and we had to create a precedent. It is, therefore, all to the good that, by means of such books as Mr. Chesterton's introduction to Chaucer, we are being put into touch with a robust generation which knew both how to pray devoutly and laugh heartily. Our happy warriors are setting us an excellent example which we may reinforce by going back a few centuries in our history. Delivered from the prison of penalization and encouraged by such as we have named, it should be possible for us to throw off the "indoor complaints and querulous criticisms" which minority-life is apt to foster. None is better qualified to lead us into that happier future for which we have waited so long than the poet who found human entertainment on the Pilgrims' Way to Canterbury.

STANLEY B. JAMES.

OLD TESTAMENT MORALITY

OLD Testament Morality" is one of the scapegoats of contemporary religiosity. To it are attributed any principles that the modern mind feels to be too stern or uncompromising in the traditional ethical code of Christendom ; and, when this has been done, all obligation to pay further attention to them is considered to be at an end. For Old Testament Morality was long ago "written off" by the modern-minded as, in general, something quite impossible —a mere liability to any form of Christianity that allows itself still to be entangled in it, and a target giving lively sport for those who take their stand solely on the Sermon on the Mount.

The Catholic, no matter how much he too may feel the liability, is not free to dispose of it in this manner. It is part of his faith that the Hebrew religion of the Old Covenant was a true religion; that its moral code was divinely ordained; that Our Lord Himself said, with all the authority of His Divinity, that He came not to destroy but to fulfil it; and, finally, that the Books of the Old Testament in which its nature and history are recorded are themselves inspired, so that he cannot take refuge in the plea that he has not a reliable account of it. He has to take it as it stands recorded, and reconcile it as best he can with what, far more surely than the modernist, he knows to be the new revelation of God in the Person and teachings of Jesus Christ.

Unfortunately he often tries to do this on the basis of an impression of it formed less by a first-hand knowledge of the Old Testament records than by the countless disparaging allusions to it which he comes across in his historical and general reading—allusions in which the difficulties which it undoubtedly presents lose nothing in the telling. A picture is drawn for him of a barbarous people worshipping, and executing the commands of, a bloodthirsty tribal God named "Yahveh"—a linguistic form pretending to be scientific, though in reality as arbitrary as the old Protestant form "Jehovah," and much more tendentious. And, once such a picture has been even involuntarily admitted to his mind as a key to the interpretation of the Old Testament, then the actual reading of the Old Testament will do little to mitigate his perplexities. He may formally believe all the truths of his

faith, but his imagination will be filled with quite irreconcilable fancies which will colour all he reads.

For this reason it is desirable that the somewhat general truths in question should be brought more directly to bear on the specific difficulties raised, and an alternative picture constructed, more truly objective and not less vivid than that drawn by science falsely so called.

If, for example, we have in mind what is perhaps the outstanding difficulty presented by Old Testament morality to the humanitarian mind of to-day, Catholic as well as non-Catholic, namely, the repeated commands laid upon the Hebrews by God Himself through Moses or other authorized spokesmen, to exterminate their enemies, men, women and children, even though they may have sued for peace, it is helpful to recall first the indubitable fact that the God of whom we are speaking, so far from being a mere tribal deity, is the Creator and Sovereign of the universe, and has absolute authority of life and death over every living thing, so that if, for example, He chose to destroy an individual or a city or a nation by a catastrophe of nature, such as an earthquake or a flood, no one could rightly call His act in question. Similarly, He stands infinitely above all sectional motives and human passions; and, if such things seem to be attributed to Him when His purposes are explained to His people, this is only an illustration of the fact that no account, even the most philosophical, of God and His ways can avoid a certain degree of anthropomorphism, and that the degree must vary, not with His Nature, which is unchanging, but with the mentalities of those to whom He is being interpreted. Actually He is always the passionless and just disposer of the destinies of every section of the human race.

What, then, of His instruments, which in this case are not the forces of inanimate Nature, but men—and men all too prone to national and personal passions? By the very argument just used concerning the inevitability of anthropomorphism, what could such people learn from such commands so framed but a code of conduct far inferior to that of ordinarily civilized communities, let alone the Sermon on the Mount? They are themselves neither the Sovereign of the universe nor His passive instruments; they are creatures with minds and wills of their own, and are being taught to use them as scarcely a heathen father would teach his son.

To reason thus would, however, be to leave out of account a second essential consideration. The ancient Hebrews were not God's passive instruments, certainly; but that they, as a people, *were* His instruments was almost a primary article of faith with them; and that in the particular actions in question they were to act as the instruments of His purpose was almost always made explicit in the very words of the command.

Now, this sense of being God's instrument, when (as in the present case) it is well grounded and not rooted in self-persuasion, makes all the difference in the world to the moral character of an action. It eliminates or minimizes the element of private passion and the seeking of personal or sectional ends, and invests even sheer destruction with something of the unquestionable rightness of God's own acts. After all, even the fact that a man is acting as the instrument of the justice of the State renders moral many an act which would be immoral if performed from private motives, so that even the Sermon on the Mount does not conflict with the doctrine that the State has the right to command acts of retributive violence on occasion. Still less, if possible, could it conflict with the morality of actions commanded and designed to execute the judgments of God.

Furthermore, if we examine the specific intention of the divine judgments which the Hebrews were called upon to execute in so bloody a manner, and consider at the same time the motives which led them on many occasions to refrain from executing them, we shall have no doubt on which side lay the high ethical ideal, and on which private passion. The punishment of idolatry, particularly of obscene idolatry, and the prevention of contact with it, were the reasons most often given for the command to slay. Disobedience to the command was never from motives of humanity, but almost always from the motive of gain—by plunder, enslavement, or trade—except, indeed, when it was actually from the desire to participate in the idolatry or obscenities.

Now idolatry was, in the religion of the Hebrews, the supreme sin, whereby a man or a nation went "fornicating" after other gods, and the obscenities so often associated with it heightened the appropriateness of the metaphor. Here was something plainly directed against the Lord, and if the Lord desired to punish it or to abolish it from the sight of His people, who could question His decision? On the other

hand, greed of gain was the besetting personal vice of the Hebrews, the supreme passion of their lower natures, and, if they refrained from slaying the idolaters for the sake of indulging it, who among them (or us) could reasonably doubt that they were falling from a certain moral elevation into the grossest baseness? Moreover, as a matter of history, it is a commonplace that nearly all the crimes and misfortunes of the Hebrew nation, for nearly a thousand years of their occupation of the Promised Land, were attributable to the occasions for idolatry, superstition and sensuality which resulted from their failure to fulfil the command to exterminate its inhabitants.

We are in truth in the presence of a fact which lay at the root of both the religion and the national life of the Hebrews, making the two one—the fact that they were commanded to be, and felt themselves to be, the Lord's "peculiar people." Many explicit reminders and a mass of ritual ordinances familiarized them with this fact and made its forgetting impossible, even when its implications were defied. It set them apart from all nations worshipping other gods, and gave to their contacts with them something of the character of a spiritual warfare, or at least of a spiritual challenge. It is the constant background against which the injunctions to take physical vengeance must be viewed if their *ethos* is to be rightly appreciated. In the light of it we can understand how it is that the sense of being instruments of the Lord's wrath against His enemies looms large in almost every book of the Old Testament, whether historical or prophetic, and understand also what would otherwise be particularly puzzling, how it is that this "vindictiveness" seems to flourish in direct proportion to the fidelity and fervour with which the religion of the Hebrews was practised.

This last paradox comes to a head in their highest spiritual achievement, their Psalmody; and here two fresh difficulties arise, neither of which seems to be adequately met by what has so far been said. In the first place, we are dealing, not with an external record of the action taken by the Hebrews in obedience to God's commands, but with the expression of the thoughts and feelings of the actors, or others similarly situated, and we find this expression to be exceedingly personal and to give vent to what in some cases have the appearance of private desires for vengeance upon private enemies. (A similar difficulty is raised by certain passages in the writ-

ings of the prophets, notably Jeremias.) In the second place, the whole of this Psalmody (not to speak of these passages from Jeremias) was from the first taken over for Christian liturgical use by the Church, which has never modified her practice in this respect, nor shown any signs of ever doing so.

As regards the first difficulty, it does not seem necessary to hold that the fact of the inspiration of the Psalms excludes the possibility that private motives and feelings had a place among those which were in the Psalmist's mind when he wrote; for divine inspiration does not of itself eliminate all imperfection from the human author. What, presumably, it does do, in such a case as this, is to ensure that the lower motives and feelings do not intrude to such an extent as to unfit the language for being the vehicle of the true prayer of the warrior of the Lord. And, in view of the use of the Psalms by the Christian Church, which as a Church does not war physically against her enemies, it can be further inferred that the inspiration of the Psalms has been of such a character as to make their language equally suitable to be the prayer of the combatant in a purely spiritual warfare.

The obvious reply to this on the part of most modern-minded non-Catholics, and of not a few Catholics, will be that at any rate to the modern mind it does not *seem* that inspiration has done anything of the kind. The treatment, even in the comparatively conservative circles of official Anglicanism, of the so-called imprecatory Psalms, sufficiently illustrates this. But a most significant fact emerges here. Rationalist and humanitarian criticism takes the line that the Psalms are to a large extent the reflection of a barbarous and unspiritual phase of religion, Hebrew in origin and too long perpetuated in the Christian Church; and that, in proportion as there has been progress in Christian spirituality and humanitarian morality, it has become impossible for the spiritually-minded to tolerate and retain any longer these backward elements. Now, whatever truth there may be in this for those outside the Church whose "spirituality" is practically confined to what is possible to natural religion, the case within the Church is precisely the opposite.

The luke-warm or worldly Catholic, the recent convert, all whose Catholic devotional life is either perfunctory or novel, do commonly find parts of the Psalter exceedingly repellent. In almost exact proportion as the spiritual life deepens, the repulsion gives place to a happy ease. As for the great

devotional writers and, above all, the saints, they never tire of telling us of the spiritual benefit gained, for themselves at least, by the use of the Psalms, and they exclude none of them. This is particularly true of the great monks, whose spirituality has been built up largely by the intensive use of the Psalter. St. Bernard, one of the most completely spiritualized figures in Christian history, has left us a passage in which he feelingly describes the way in which the monk learns to feed more and more lusciously on the words which he chants; and he, too, makes no reservations.

In other words, it looks very much as if the case with those of us who find moral difficulties in the Psalter is not that we are too spiritual but that we are not nearly spiritual enough. Even the present writer, who can make no pretensions to spirituality, may avow that during his first days in the Church, after a long spell of a sort of humanitarian cult, he regarded parts of the Psalter with something of that deprecatory and apologetic attitude with which one regards bad Popes and other such liabilities of the Catholic apologist, who has "difficulties but happily not doubts"; and that as his Catholicism has become rather less raw, he has at least learnt that the apology should have been made for himself and not for the Psalms.

If, then, we accept the fact that the saints, at any rate, have no trouble with the Psalms, and ask Why?, it seems reasonable to suppose that it is because they have reached a degree of union between their wills and God's, approximating to that which, under the influence of divine inspiration, was reached by the Psalmists who, even when using the language of private passion or material warfare, never actually failed in voicing the mind of God concerning the enemies of God and of the human soul. The spiritually shallow see only the words and the particulars, but deep calls to deep.

We may infer, too, that it is not unlikely that much of our difficulty with the Old Testament morality in general lies in ourselves. We Christians, even within the fold of the Church, are for the most part deficient in that sense of being a people chosen by God, which pervades all the Old Testament and was brought by the words of Moses and of a long line of Psalmists and prophets, and by the recurring facts of history, to an intensity that we can hardly realize. Yet we *are* such a people—there is no wrongful pride in saying so; it is the sheer gift of God—and perhaps if we realized this privilege

better, and were more willing—nay, more zealous—to glory in those rights and duties that in a measure set us apart from the rest of the world and are liable to bring upon us its hostility, we should better follow the workings of the mind and morals of the ancient Hebrews who, albeit largely on the material plane, were truly the chosen champions of the Lord against the heathen nations, and knew it, and in their truer moods were not backward in proclaiming it.

Certainly the Catholic Church of the first centuries was clear about the absoluteness of the opposition between herself and the pagan world. There was also a time when Christendom took up material arms against the infidel, and it is worth recalling in the present connexion for the sake of the analogies with the Old Testament period which it presents. It was a time when the Hebrew theocracy was reproduced under the Christian dispensation to this extent, that a whole natural society was informed by a single religion, which was an organized religion, so that although the secular society (unlike the Hebrew people) never became in any sense the Church, it could be, and sometimes was, moved by the Church to act corporately as a Christian society.

Thus it was that, like the Hebrew people, it could and did take up the material arms (appropriate to a merely human society) which the Christian Church as such could not wield, and go to war with the infidel in defence of the sacred places of Christianity. And then it was that Popes and Christian saints used the language of Moses and the prophets, urging the people to handle the sword vigorously on behalf of their religion. They did not, indeed, like their Hebrew fore-runners or the earlier leaders of their Moslem enemies, command extermination, for their religion was not, as a religion, one to be either safeguarded or spread by carnal weapons, and their objective was more limited; but they preached the military virtues to those who took the Cross, and St. Bernard himself played a part in drafting the Rule of the military Order of the Templars, and wrote for them an exhortation calculated to stir them to the height of military fervour.

Such language was possible for Christian priests and saints, because they were addressing a society which professed unanimously the Christian religion but was at the same time a purely human and secular society, bound, *as such*, to use human and secular weapons. And if these things were possible for Christian priests and saints when circumstances had

for the time being this character, it is not surprising that these and even more terrifying exhortations were possible for Hebrew priests and saints addressing a people for which analogous circumstances were the very condition of its existence as a people, and which took the sword to preserve not merely the local sanctities but the very existence of its religion.

There may be added the further consideration, which we need not seek to minimize, that the people which constituted the Hebrew "Church" was not only, from the first, merely a natural human society, but was in many respects a degraded one. They began to exist as a "Church" when they had just spent several generations as serfs in a particularly idolatrous land; and by disposition were stubborn to an almost abnormal degree. The fact that they were chosen by God to be His "peculiar people" tells us that they were the people most suited to His purposes, but, in view of the general degradation of the heathen world, that is not saying much. We cannot even say that it was for any general moral elevation above their neighbours that He selected them; it may have been chiefly for some special quality, such as the tenacity with which they were capable of holding to an intellectual truth, and of which their "stiff-neckedness" in sin, and their "stony hearts," were the tragic reverse.

Nor did He, in choosing them, delete their proneness to evil. He had, in fact, to educate them by long and painful processes to some modicum of fitness for their historical mission, clarifying for them little by little the implications of their high privilege; and in the meantime had to "talk down to them." Nor did they ever *as a people* attain to spiritual universalism sufficiently to distinguish the vindication and propagation of their religion from the defence of their national existence and the spread of their temporal dominion; and thus come to distinguish spiritual weapons as being appropriate in the one case, and material as being appropriate in the other. That consummation could, under all circumstances, scarcely come about until they had nurtured in their midst a Prince of Peace, their God born of their flesh and blood, holding the key to unlock the human heart, and pointing to the surrounding heathen, not as His irreconcilable enemies to be exterminated, but as His trophies whom He had redeemed.

F. R. HOARE.

THE HITTITE EMPIRE¹

HERE appear, in various parts of the Old Testament, brief references to a people known as the Hittites.

While Abraham was still a wandering chieftain, they were settled at Hebron, and from them he bought the cave of Machpelah to be a burial-place for himself and Sarah his wife. Later on, Esau, to the distress of his parents, took in marriage two Hittite women, Judith and Basemath. In the days of Joshua, God, renewing to the chosen people the promise already made to Abraham, proclaimed the land of the Hittites as one of those which was to be part of their inheritance:

"From the desert and from Libanus unto the great river Euphrates, all the land of the Hittites unto the great sea towards the going down of the sun, shall be your borders."

When the attack on that land at length began, the Hittites were among the opposing confederacy. With their multitude of chariots and horsemen they were especially prominent at the battle of Lake Merom, but their efforts were unavailing, and towards the north and centre of Palestine they were completely defeated, though many of them remained in the land living among the conquering race. Five hundred years afterwards the Hittite warriors, Ahimelech and Uriah the husband of Bethsabee, are found occupying high positions in the army of David. Solomon traded with the Hittite people, and from among them came some of those strange women, who led him away from Jehovah to the worship of false gods. Finally, in the fourth book of Kings it is narrated that when the Syrians were waging war against Samaria, a rumour that the king of the Hittites was advancing to the help of Israel so worked upon them that they fled away suddenly, terror-stricken in the twilight.

There is nothing in these scattered references to indicate that the Hittites were anything more than perhaps the most powerful of a number of small tribes that inhabited the Holy Land, having their territory principally in Northern Syria. Had scholars been able to identify with the Hittites the Cheta

¹ *The Hittites*. By A. E. Cowley; *The Hittite Empire*. By John Sarstang; Articles in *Verbum Domini* (1928). By A. Deimell; *The Empire of the Hittites*. By W. Wright.

and the Khatti, people whose exploits were commemorated in Babylonian and Assyrian records already deciphered, their views would, of course, have been modified. But this they were unable to do. Until the year 1870 the Hittites were therefore regarded as a people of little importance, unknown outside the Bible.

A chance reference in a book of travel led to a complete reversal of this view. A Frenchman named La Roque, writing in 1722, mentioned that he had seen, at Hamah in Syria, a pillar of marble inscribed with figures in relief, totally unlike anything hitherto known. A hundred years afterwards, Burchardt, a better known traveller, endeavoured unavailingly to find the pillar mentioned by La Roque; but he did discover something else. "In the corner of a house in the Bazaar," he wrote, "is a stone with a number of small figures and signs which appear to be a kind of hieroglyphical writing, though it does not resemble that of Egypt." The curiosity of scholars was aroused. Many attempts during the next forty years were made to obtain the stone, or at least copies of the inscriptions, but, owing to the fanaticism of the natives, most of these attempts were unsuccessful. It was not until 1870 that the purpose was completely achieved. Dr. William Wright, at that time a missionary at Damascus, with the aid of Subhi Bey, the Turkish Governor of Syria, obtained accurate copies of the inscriptions and had the stone removed to Constantinople.

The success of Dr. Wright set on foot other expeditions, and in the following years monuments were found in many parts of Syria and Asia Minor, all conforming to a peculiar type of sculpture and inscribed with the characteristic hieroglyphical signs. These monuments, scattered over so wide an area, were of such solidity and bulk that they could only have been the work of a people long-established in the regions where they were found. Clearly they were not Babylonian or Syrian. They must, therefore, have been the work of the Hittites, the only people known to have lived in these regions. Such was the verdict of Dr. Wright, and though his reasoning was not considered conclusive by all scholars, it proved to be correct. Largely through Professor Sayce, this view became well known in the learned world, and in 1884 Dr. Wright's very readable book, "The Empire of the Hittites," made it common knowledge.

It must not be thought that the inscriptions themselves

gave any satisfaction to the curiosity of investigators. The drawings of hands and feet, of the heads of men and animals and the bodies of birds and beasts, as well as of many unrecognizable objects, which make up these strange signs, eluded and for the most part continue to elude, all enquiry. Not that they would have served to extend our knowledge much, for inscribed as they are chiefly on rock, they are probably nothing more than the names of public buildings, dedicatory inscriptions, or commemorations of victories won.

The deduction from the character and disposition of the monuments was that the Hittites were a people of considerable civilization, firmly established over the whole of Northern Syria and in Asia Minor, with an art and language of their own, and worthy to be ranked with the Babylonians and Egyptians, most cultured of ancient peoples.

Though Dr. Wright considered that the chief seat of the Hittite Empire was in Northern Syria, centred round Kadesh and Carchemish, the investigations of the German assyriologist Winkler led him to suppose that this might more probably be situated in Asia Minor. His excavations near the little village of Boghaz-kuei in Cappadocia, about 150 miles south of the Black Sea, completely bore out this supposition. Here a great walled city, strongly fortified, was unearthed, which could be no other than the capital of that ancient empire. Here were discovered more than ten thousand documents or fragments, written in cuneiform on clay tablets, which proved to be the library of the Hittite kings. From the uniformity of the characters it was evident that they were written over a short period of perhaps twenty or thirty years, and probably copied from earlier documents. They belong to the thirteenth or fourteenth century B.C., and contain materials for a history of the Hittite people from about the year 2000 B.C. until the fall of Khattusas, their capital, about 1200 B.C.

Of these tablets, some were inscribed in Sumerian, some in Accadian, apparently the diplomatic language of those days. As both these languages were already known, the interpretation of this part of the collection was an easy task. But by far the greater number of the inscriptions were in a language unknown, presumably Hittite. How was their meaning to be obtained? Professor Hrozny, now of the University of Prague, provided the key to the puzzle. The main principles of the method used by him are not difficult to

follow and it may be worth while to describe them briefly here.

Though the language of the tablets was Hittite, the script employed was Babylonian cuneiform, already familiar to scholars. The texts could therefore be transcribed in Latin characters and, through a peculiarity of Babylonian inscriptions, eventually understood. The Babylonians had two methods of writing, of which they used sometimes one, sometimes the other in the same text. Words might be represented by phonetic symbols or by signs, called ideograms, which were originally nothing more than the drawings of the objects for which they stood. Thus the Semitic word for sun—Shamshu—might be written by means of an idiogrammatic sign representing the rising sun, or by three phonetic symbols, Sha-am-shu.

The careful and patient examination of the Hittite tablets brought to light the important fact that in many places Babylonian ideograms were used. The meaning of these ideograms was already known; it was therefore possible to detach from the text a number of short sentences or phrases of which the subject was known and the predicate unknown, and, in some cases, to make a pretty accurate guess at the meaning of the whole sentence. Another peculiarity of the texts afforded further help. Words expressed in one place as ideograms, appeared in another phonetically written, and since the meaning of the ideograms had been discovered, a number of phonetic signs now became intelligible. Proper names also gave valuable help. Lists of the known signs were then drawn up and, by the method of trial and error, by comparison, by the principles of analogy and parallelism and the resemblances of words, the Hittite language was gradually deciphered and its grammar constructed. This language, as Hrozny has now definitely established, is Indo-European, that is to say, of the same stock as Greek and Latin, and not Semitic.

We have said "this language," but there are really eight vernacular idioms represented in the tablets, the languages used by the various peoples subject to the Hittite rule. The language deciphered by Hrozny is by far the most important, being that of the dominant people, in which the chief documents are written.

These documents contain the history of the Empire, the diplomatic correspondence of the Hittite kings, treaties and

marriage alliances, lists of cities and gods, directions for the performance of religious ceremonies, the processes of divination, and a large portion of the Hittite code of law. Here then, in the tablets found at Boghaz-Keui, in the Assyrian, Egyptian and Babylonian chronicles, in the wide distribution of monuments with their characteristic Hittite sculpture and inscriptions, we have material for a Hittite history.

According to certain cuneiform documents belonging probably to a period before 2500 B.C. the plateau towards the centre and east of Asia Minor, bounded on the east and south by the Taurus and Anti-Taurus ranges, was occupied by a number of independent city-states, of which Khatti was one. It appears from Hrozny's translation of the Hittite inscription at Anittas that some time later "the land of the city of Khatti," as it was called, suffered an invasion not unlike the Norman Conquest of England. The original inhabitants of the city-state afterwards mingled with their Indo-Germanic conquerors from Russia, retaining however their own language. All through Hittite history they remained fairly distinct, forming the lower classes in the towns, the minor officials, and almost the whole of the priestly caste. During all this period there was a strife for mastery among the rival states: but some time after 2000 B.C. they are found united together under the rule of the Khatti, in whose city, henceforth called Khattusas, the kingly power and seat of government was established. Under this leadership a central administration was consolidated and military power increased to such an extent, that this people was able to sweep down from the declivities of Taurus, overwhelm Aleppo, one of the strongest cities in northern Syria, and advance down the Euphrates to Babylon, which they took and sacked, according to one probable system of chronology, about 1925 B.C., an event recorded in both Hittite and Babylonian history. After this exploit they appear to have retired to Asia Minor and nothing more is heard of them for a long period except that one of the Khattic kings claimed sovereignty over Damascus. The records only become full again in the fourteenth century B.C. when the great king Subbiluliuma ruled over what was now a powerful kingdom. This king extended his conquests into Syria, where Hittite influence had long been felt, took Malatia and Marash, and established his sway over northern Mesopotamia, the Orontes valley, and northern

Syria, establishing subordinate princes over the conquered provinces. The Hittites thus replaced the Egyptians as the dominating power in northern Syria. By alliances with the princes of central Syria they were able to penetrate even further. Objects engraved with unmistakable Hittite signs dug up at Beisan, Megiddo and Jerusalem make quite evident their presence in Palestine. This Empire, founded by Subbiluliuma, endured for more than 100 years, and at its greatest expansion included nearly the whole of Asia Minor, as monuments found as far west as Ephesus and Smyrna conclusively show.

Subbiluliuma was succeeded by two of his sons. The second of these, Mursil, seems to have taken a great interest in western Asia Minor and certainly came in contact with the Greeks. He was succeeded by his son, Mutalla, in whose reign the Egyptians under Rameses II. endeavoured to regain the control of Syria and a great battle was fought between the forces of the rival Empires, about 1288 B.C., at Kadesh on the Orontes. Of this conflict, in which the Hittites were assisted by Dardanian allies from the distant Troad, a well-known account has been furnished by the Egyptian poet, Pentaur.

Assyria had long been a menace to the Hittites from the east, but the natural defences of the Taurus rendered them immune from invasion in the central plateau. A new danger, long threatening from the west, where the valleys and rivers gave an easy approach to the heart of the Hittite Empire, now came to a head. The young peoples from Europe—Thracians, Phrygians and Armenians—gathered together, and taking with them their wives and children, and transporting their belongings on ships and wagons, advanced eastward, slaying and burning, and driving flocks and cattle before them. The movement is obscure and little can be said beyond merely recording it. But they were too strong even for the Hittites, overthrew their power in Asia Minor and, about 1200 B.C., destroyed their capital.

After the fall of Khattusas the Hittites were driven down into that part of the Empire which was centred in Northern Syria, and here for another 500 years a Hittite confederacy maintained itself, with Carchemish, rebuilt after its destruction by the western invaders, as its capital. Moreover, a group of monuments belonging to this period in the region south of the plateau of Asia Minor, seems to show that here

also the Hittites preserved their independence for a considerable period. But of this kingdom little definite is known.

In Syria the Hittite confederacy included Malatia, Marash, Sinjerli, Hamath, and Carchemish; all these sites have yielded treasures to the excavator. For this phase of their history there is little to build upon except their own monuments and the inscriptions of the Assyrians. These monuments disclose a state of constant strife between the two nations in which, if all they narrate is to be believed, the Assyrians were usually victorious and inflicted terrible punishment upon their enemies. Nevertheless, the Hittite states long preserved their culture and independent existence, and it was only in 710 and 709 B.C., when Carchemish and Marash fell before the armies of the Assyrian king, Sargon II., that this great Empire finally came to an end.

The Hittite Empire at the height of its power was constituted by three groups of states. The most important of these groups was formed by the states round about Khattusas and some of the principalities of the most northerly part of Syria. These were fused into a compact whole by inter-marriages between their princes and chief families, and possessed one system of administration, one official language, and a common religion. Conquered lands to the south on the Mediterranean coast comprised the second group, united to the throne by treaties which defined their boundaries and the services, chiefly military, which their rulers were expected to render. The last group was of states out of the range of easy control, bound to Khatti by treaties of alliance.

An Empire constituted along these lines could hardly have been governed in a haphazard fashion and, in fact, it proves to have been remarkably efficient and well organized. A series of roads leading out in all directions linked up the cities of the provinces with the capital and provided swift means of communication. Careful examination of treaties and diplomatic correspondence has shown that the central government itself was highly organized. Various departments were ranged each under its official head, who was bound to the king by an oath of loyalty. The king himself was absolute ruler of the state, and in its earlier days no doubt exercised complete autocratic power; but with the growth of the Empire, some democratic elements seem to have been introduced, and a council of state, consisting of

the rulers of subordinate lands and the chief officials, was formed to advise the king upon matters of policy. This system seems also to have been in force throughout the Empire, and local chiefs had their assemblies to assist them in the management of their affairs.

To this period also belongs the code of laws found at Boghaz-Keui containing 200 distinct paragraphs translated by Professor Hrozny in his "Code Hittite." It embodies nearly the whole of the penal code besides a portion of the civil laws. Between this code of laws and the other ancient codes known to us, those of Hammurapi and the Assyrians, there are considerable resemblances. But the Hittite penal laws appear to be far less severe than the others.

The religious system of the Hittites was very similar to that of the other ancient peoples. Their gods—"the thousand gods of Kheta-Sira," as well as the "great sea," the heavens, the winds and clouds, the earth, the mountains and rivers, which they also worshipped—are invoked in the treaties with foreign nations as witnesses to the binding force of the pact. They dealt much in ritual ceremonies, purifications, exorcisms, consulted the will of the gods before every important enterprise by examining the liver of birds, and looked for omens in the sky, the significance of which was interpreted for them by their priests.

The annals of the Hittites, as Professor Hrozny says, "confirm and amplify" the statements of Holy Writ. Their descent upon Aleppo and Babylon in the early part of the nineteenth century B.C. imply that they already had a foothold in Northern Syria. This is the view of Dr. Garstang, and of Mr. Woolley, in his recent book on Carchemish; and Mr. Woolley mentions the biblical references in Genesis as fitting in with his theory. Nor is it unlikely that settlers from a people as strong as the Hittites then were, should have established themselves in the south for the purposes of trade, and that one of their settlements should have been at Hebron, where Abraham met them. Some writers have indeed held that between the Hittites of the north and the Hittites of the south there was nothing in common except the name. But there is nothing in history to demand this distinction. As for the later references to the Hittites at the time of Joshua, these are confirmed by what we know of the extension of the Hittite Empire into Syria in the fourteenth century B.C., and the further penetration into Palestine, shown by the Hit-

ite remains discovered at Megiddo, Beisan, Jerusalem, and Gerar—where Sir Flinders Petrie recently found a ring inscribed with Hittite characters.

Early rationalist critics of the second half of the nineteenth century roundly denied that there was any truth in the Bible records of the Hittites. Professor F. W. Newman, for example, writing of the statement in the second book of Kings, that the Syrians fled in terror from Samaria when they heard of the advance of the King of the Hittites against them, says that "the unhistorical tone is too manifest to allow of our easy belief in it." And, again, "No Hittite king can have compared in power with the King of Judah, the real and near ally, who is not named at all." Another critic, the Rev. T. K. Cheyne, made the extraordinary statement that the Hittites, being a warlike people, could not possibly have been found conducting a peaceful trading negotiation.

Objection of this kind had, of course, to be abandoned. The truth is that the rationalists have taken up a false position from the outset. They presuppose that the Bible is wrong until it is proved right. Common sense demonstrates the futility of such an attitude. Even if the sacred writers were unscrupulous, "it would still be impossible," as the *Saturday Review* once said, "to imagine why they should fill their early records with the most matter-of-fact references to a purely imaginary people. There is no nonsense that the Professors of the Higher Criticism will not talk."

In Syria the work of excavation is still going on, and as fresh evidence comes to light, we may look forward with confidence to a further clearing up of obscurities—for obscurities of course there are,—and a more and more complete vindication of the truth of Holy Writ.

JOHN KAVANAGH.

NEW FORMS OF RELIGIOUS LIFE

THE Church's law of life is that she should grow without ever altering in her essence or nature.

Hence we may expect to see many of the elements in her actual life among men being born and growing and not dying. For neither does she die herself. One of these elements is what is ordinarily called the "religious" life. This may be taken to mean, a life lived by those who wish to observe our Lord's "counsels," and not merely His commands. In a word, it means the sort of life lived by those who wish to be so like Him as possible. It has been, for many centuries, their habit to "take vows," and in some measure to differentiate themselves exteriorly from those who do not do so, in domicile, dress, rule, and general habit of life.

This ideal has, however, followed a line of historical development. Even in apostolic times we get the first-beginnings of an "order" of "widows," and of "virgins." St. Paul certainly regards "widows," carefully selected, as playing a definite part in the charitable life of the Church. We very early find epitaphs, for example, of girls who were designated as "virgin" at the age, say, of nine or ten, implying that they were dedicated to virginity. For even the earlier southern marriages never degenerated into anything like Indian child-unions. Such maidens lived a secluded life at home, devoted to prayer. But the life sought by men animated with sublime ideals is more easily observed. Obviously, we need enter into no detail.

Men, "enamoured of eternity," very soon withdrew themselves from the atrocious circumstances of the decadent world, and became "hermits." Thus, St. Paul; St. Anthony, just as famous. But even Anthony acted as spiritual father to many thousands. Organization was soon necessary, and at once undertaken; by St. Pachomius, for example, in Egypt; St. Hilarion, in Palestine; Mar Agwin, in Mesopotamia and Syria. "Monks" on the whole replaced the "hermits"; the orderly life in community, the individual exercise of asceticism. St. Basil in the East, St. Benedict in the West, are (with others, like Paulinus) immortal names connected with the establishment of

monachism, which, it may be said, saved at any rate the West from corruption.

But the day came when St. Francis and St. Dominic, and with them all the "active" orders, like those who went to rescue Christian slaves, sent men out of cloisters, bade them move about, and yet, asked that they should be known as true "religious." Opposition was fierce—such men were regarded, often enough, as mere gadabouts. St. Ignatius arrived. He told his men to wear ordinary priestly dress, proper to each country—secular dress, in fact, where there was no longer any ecclesiastical costume. He emancipated them from the long hours spent in choir. The outcry again was loud. "Such men could not be called 'religious' at all: such an 'order' ought, in fact, to be suppressed." However, like the Friars, the Jesuits became one of the normal ingredients of actual Catholic life. I do not think that there has been much development since then in the "religious" life of Catholic men; for, I hardly count the arrival of the "Brothers"—Christian Brothers, Alexian, Xaverian Brothers as a "development"; for, what specified them was their *not* being priests, and, on the whole, Trappists (for example) had not normally been priests, nor the Brothers of St. John of God.

With regard to women, we remember that while St. Francis of Assisi cloistered his Poor Clares relentlessly, St. Francis de Sales wanted to uncloister his "Visitandines," that they might "visit": but apparently the time was not *quite* ripe; they live even now behind grilles. However, St. Vincent de Paul, though in reality he antedated St. Francis de Sales by a few years, did manage to do what was needed. He created a band of Sisters to whom he said that they must have "no monastery but the sick-room; no cell but a hired lodging; no chapel save the parish church; no cloister, but the street." We perceive that St. Vincent himself has not, in his posterity, fully realized this early ideal. The Sisters of Charity, to-day, are unbelievably emancipated compared with their predecessors; yet, in many ways they are "enclosed" in regulations.

The French Revolution, and more or less contemporary upheavals, made it necessary for nuns either to cease to be nuns at all, or, to be so in conditions of unparalleled liberty. The "suggestion" had been made; it was accepted.

Thenceforward, we see uneasy tentatives all making towards a *new development* in the religious life. Women, bound by vow, were to mingle in ordinary life undifferentiated by costume or by hair cut short, or by being currently named "sister." What is tentative, is usually hesitating, and apt to revert. I seem to have noticed many "communities," initiated by some priest or courageous woman for the purpose of doing this or that which nuns normally cannot, very soon changing back to the "type," developing a costume, multiplying rules, becoming, in short, "nuns" in the old sense. This must be partly due to a feminine love for meticulously regulated "custom," or, to pressure of public demand—for example, poor people are accustomed to the white cornette; know "where they are" with nuns; do not believe that the visiting "ladies" are any different from, say, welfare officials, and are quite doubtful whether they are really Catholics. And God forbid that the white coif should ever disappear!

All the same, we cannot possibly assert that any living thing shall develop no further than it has done. Catholic "religious" life is developing. Take one example. Neither priests nor nuns hitherto are allowed to be (normally) doctors, surgeons, or obstetricians. Yet in the missions to Natives, there must be someone to do each of these works. Hence the apparition of the Society of Catholic Medical Missionaries, entirely composed of Catholic women-doctors or of those who co-operate with them, like nurses or cooks. It was founded by a woman whose name must never be allowed to lapse—Dr. Agnes McLaren, who at sixty became a Catholic, and at seventy-two went to India to convince her own eyes of the work that *must* be done there by Catholics, if a great part of missionary effort were not to lapse, by default, into the hands of others. Another woman, humble, self-effacing, totally dedicated—Lady Mary Howard—became first London president of the London committee that foster-mothered the Rawalpindi hospital inaugurated by Dr. McLaren. The medical missionary work has so prospered that to-day the Society, whose headquarters are at Brookland, Washington, D.C., U.S.A., is able, not only to do a substantial work in India, but, at long last, to establish itself in London. It has not, at the moment of writing, its secured home; but that persevering Catholic worker, Miss Pauline Willis¹ is, for the while, fairy-

* 24, Holland Street, London, W.8. [Later: A house is obtained.]

godmothering it, and would supply any details about it to enquirers. My point is, that this Society, under the guidance of Dr. Anna Dengel, consists of women who are *real* religious, and *real* doctors. The step forward is immense. Hair uncropped: costume—grey, white, red—less noticeable even than that of hospital sisters in the War: restrictions, within their vocation, none at all.

I was present at a recent meeting, composed of women and girls who were really likely to appreciate the *point* of what was said, at the invitation of Dr. Mary Kidd, whose self-devotion can be in no way inferior to Dr. Dengel's. It was easy to see how the nature of the appeal corresponded with something already existing in the ideals and desires of the intelligent audience.

It is not, then, difficult to perceive that the "line of advance" is, by way of an *elimination of restrictions*, which implies an ever greater *reliability of character*: for, if it was easier to "be good" in a Benedictine cloister, than as a Franciscan; and, as a Friar, than as an early Jesuit; so, it will be harder to be truly supernatural in the new sort of religious life (if what we have said is at all typical) than behind grilles, under veils, and encorsetted in rules.

Now, I have quoted this Medical Society, not only because I so much admire it, but, because I think it is typical of a much wider movement.

In 1929, there was a reunion near Salzburg of representatives of what may be called "modern" religious societies. I quite see that the following list may not be illuminative, in so far as I give no details of what the several societies aim at: but, I want their mere number to produce the effect, and I think it can be safely said that to all applies what was said by the Holy Father about Dr. Dengel's Institute—that it entirely corresponds with his mind and wish.

To this meeting, then, from America came, besides the Medical Missionary Society, the Parish Visitors of Mary Immaculate; the Missionary Catechists; the Sisters of the Social Mission, and three other such societies. From Austria (a very fertile terrain since the War), two such societies; and I do not here mention the White Cross because its headquarters have transferred themselves to Germany. Belgium sent delegates from two societies; Canada, from

two; of which one was that of the Sisters of Service,¹ invaluable for our emigrants. Czecho-Slovakia sent women from three such communities; England, also from three, though they are examples, perhaps, of what I mean by groups gravitating back, in the concrete, to the customary type of religious communities. France, under pressure of the restrictions by no means inaugurated but oppressively imposed (at the bidding of Freemason and other anti-Catholic groups) by M. Combes, has proved very fertile indeed in such associations: I might mention the "Sisters of St. John Evangelist," founded by the recent Rumanian convert, Prince Vladimir Ghika; the "Social Sisters of Lyons-St. Alban"; the "Ligue Civique et Sociale," so well represented by Mlle. Butillard; and others less well known: Germany is amazingly prolific in quite recent creations, though the "White Cross" was an inheritance from Austria, a land of tradition and, therefore, unprepared at first to accept the ideals of the founders who, on their side, probably stated them without due discretion. Holland sent its Sisters of Bethlehem, of Bethany, and of Nazareth, and here I have to say frankly that I have not had time properly to digest the material sent to me by the last-named, who seem to me perfectly to express the latest sort of development of the traditional religious life; and as for Hungary, one could have felt sure that its appalling political disasters would have caused its strong thousand-year-old Catholic life to produce its due contemporary offspring—and also, that the relevant names would be perfectly untranslatable!—"The Social Mission," the "Sisters of Social Service"—these are manageable: but, the "Society of Public Culture of Christ the King"? "The Sacred Heart's Daughters of the People"?—these, and others rather like them, do not quite harmonize with our idiom! And no one can be in any touch with Italy without knowing of the "Compagnia di San Paolo," or of the "Society of St. Peter Claver," respectively tempestuous and calm in their careers. I am ashamed to say that I have grown tired of writing out these names, in alphabetical order, and so I omit Poland, Scotland, even Spain (whose "Damas Catechistas" have long been known and have helped similar societies, even in England, to come into

¹ Described not long ago by Mr. Alex Johnston in these pages: *v. THE MONTH, May, 1930—"S.O.S.: Canada."*

being), and Switzerland. And I acknowledge that I had meant to describe, at some length, a Dutch, a French, and an Italian society of the kind I refer to; but I soon saw that within the limits of this article I could not. It may be necessary, and therefore possible, to do so later on.

Those, who are in any way responsible for movements such as these, have the wise habit of stating principles very clearly at the outset, and also difficulties; for it is always good to put all your cards upon the table; moreover, it is good to leave no objections for the critic to discover; he is half-won already, if he sees that the worst he could surmise has been boldly faced. The Prince-Archbishop of Salzburg himself, in his inaugural address, asserted most emphatically that the new conditions of our new era brought with them new tasks and new sorts of work to be done, and demanded new methods. He was the first to quote St. Paul's dictum that we must be "all things to all men." He insisted that to-day no one could sit at home, expecting people to seek him there. Souls had to be sought: the sheep, entangled in the thorn-bush, had to be found *in* those thorns, extricated, and carried to its fold. He continued positively to drum upon the word "new." We cannot merely "take over" ancient forms of religious life and work, however well they may have sufficed in by-gone circumstances. We need more elasticity in construction: more freedom to move about: we must find new forms to suit the new conditions, new skins for the new wine. Perhaps one only element must at all costs be retained—the Spirit of Christ and the Love for Souls, the more so, as the modern task is harder than the old one, and the attendant dangers greater. He concluded by saying that the frank discussions foreseen would forward the spread of Catholic Action throughout the world, according to the intentions of the Holy Father, and that he was glad that his diocese had been chosen for so important an assembly, which he blessed with all his heart. This speech was very far from conventional.

It is impossible to summarize all the speeches and discussions, of which I have been lent an enormous dossier. I will try to extract a few leading considerations.

First, there is no question at all of the congress having been mere "talk," about projects just written down on paper. All these new societies exist, and often do so on a very large scale. We hope some day to write a separate

article about the "Grail" movement, for example, in Holland, which has massively-built houses in which the work is actually being done, and from which inspiration and direction proceed.

Second, we have not merely to pray that the inspiration of the Holy Ghost may be given : it is already being given. The Holy Father himself, in his *Caritate Christi*, emphasizes "the powerful breathing of the Holy Spirit now passing over all the earth, drawing especially the souls of the young to the highest Christian ideals, raising them above all human respect, rendering them ready for every sacrifice, even the most heroic ; a divine breath that stirs in all hearts, even in spite of themselves, and causes them to feel an inward impulse, a real thirst for God, to be felt by those even who dare not confess to it." If the Holy Father, in his position upon which, more than on any other in the world, knowledge of tragedies and anxieties comes beating, can so speak, we may be sure that his words mark no idle optimism, but correspond to a general truth of which those in narrow circumstances like our own can get only an inkling.

Third, while the "new" spirit is definitely a forthgoing and apostolic one, we need not fear a lessening of the supernatural life within the Church. The miraculous extension of some contemplative orders, and the drastic purification of others, ensure a nucleus of that explicit prayer and penance on which the Church has always thriven ; and there was no symptom in the Salzburg reunion, and there is none in the persons connected with this sort of movement whom we have met, of an underrating of the spiritual and supernatural.

However, there are certain points that obviously require attention.

First, if the religious life within its old frontiers required an ever more carefully-safeguarded novitiate, how are the "new" religious, or their associates, to be trained ? They will need more training, not less ! The actual organization of noviciates is a problem variously solved. For my part, I would venture to suggest that ordinary sermons, religious schooling, and the orientation of retreats, should all of them *assume* that the average Catholic does not propose to himself *merely* his own salvation, nor even his individual perfection, but takes for granted that the Christian life essentially includes a social, apostolic and self-sacrificing

element. Holy Communion itself is a "social" meal. To use a petty little illustration: the old Austro-Hungarian empire seems to me to have collapsed largely because its policy was to keep all its units connected with Vienna and isolated from one another. The moment, therefore, that the throne collapsed, everything flew apart. Christ cannot so collapse: still Holy Communion does not mean a purely individualistic association of each soul with Him, disregarding other souls no less united with the Centre. Anyhow, in proportion as the mental substratum of the Catholic is an apostolic and self-sacrificing one, the easier it will be to crystallize his ideas, and intensify his will, and in short to "train" him, whatever be the actual form of "noviciate" decided on.

Another point is, the recognition that *amount* of prayer, especially of vocal prayer, will probably be diminished, and that prayer in common may have to be quite eliminated, save during annual retreats. We need not be afraid of that, seeing how St. Ignatius himself eliminated the long hours of Choir, and how St. Francis Borgia, actually in contradiction to his personal instinct, struggled against the attempt to increase the Jesuit's time spent in meditation, an increase urged by those who wanted to "revert to type." Even so, he and his successors arranged for more prayer than St. Ignatius himself had intended or foreseen. Such adjustments are quite right; but the *mere* abbreviation need not be alarming; and the current appetite for books like Fr. R. Steuart's "Inward Vision" and "Temples of Eternity," noticeable even outside the Church, shows, maybe, that the modern world is desirous of a *prayerful attitude of will*, even when it cannot make use of "much speaking."

Another problem is provided by "poverty." I observe that most of these societies detest the hand-to-mouth existence betokened by bazaars, whist-drives and even special collections. They talk quite frankly of *founded* establishments and regular small incomes. This consoles me when at times I fear I am "flouting Providence" in begging religious enterprises to pay off debts so soon as possible, and not suddenly and passionately beg for help to cope with the annual interest; and, again, to create, as soon as possible even a small permanent capital which shall emancipate them (and their friends) from the periodic harassment of bazaars. (On the other hand, *not* to take a "business-

like" view of a situation is often called, I find, "flying in the face of Providence." So what with our flying and our flouting, Providence seems, according to human estimates, to have rather a bad time.) But I cannot feel that it is contrary to a spirit of Faith, if the kind of social enterprise now envisaged (anything, for example, comparable to the Y.M.C.A. in a Catholic sense) wants to keep itself really competent. Moreover, I should say that a proper financial basis is necessary, for two reasons. First, because many of these societies are—not "secret," but by no means blazoned forth by the exterior behaviour or aspect of their members. Young men and women, pursuing an ordinary social or professional career, are perfectly within their rights if they cherish their ideals and carry out their determination without wearing medals, let alone costumes, calculated to create a chill almost as much as the Roman collar may. If they are thus leading the "religious" life in the normal world, they *must* not advertise themselves as abnormal. Second, just because such men and women are leading their normal life, they have to be able to live it "normally." They have to exercise their apostolate, not only as lawyers, doctors, nurses, but, in restaurants, drawing-rooms, factories and, I suppose, cinemas. Thus they must be able to dispose of their own money, earned or inherited, and, to be trustworthy, and in fact trusted not to do so selfishly, but in genuine pursuance of their ideal.

Obedience. This too provides a problem, because nearly every "permission" they make use of will probably have to be "assumed." Next to never will they get any explicit direction. However, it is a myth that in the established religious Orders one is always getting detailed direction. All sorts of people seem to suppose that Superiors sit in their rooms directly controlling all their subordinates. As a matter of fact, anything less noticeable than a united policy, in Catholic things, can hardly be thought of. All the same, great reserves of initiative will have to be accredited to a Religious, just in proportion as he or she does not live in community and at least within the normal framework of a "customary" life. Certainly, if such young men and women are to make a good thing of it, their early training will have had to be such as to throw them constantly, but increasingly, on their own resources, with

the probability of their making many mistakes, yet learning, and not being dissipated, by experience.

Laymen, I find, complain less than they used to that, when they offer their services to the clergy, they get snubbed. I think the Catholic Evidence Guild has been largely responsible for this. A Society like that of Our Lady of Good Counsel affords every chance to its members to regard their lives as "dedicated" and to use all their opportunities and leisure *within their profession* in a truly apostolic way. The Medical Guild would fain inspire young Catholic doctors with the same ideal; but it has not as yet developed it perfectly. However, none of these societies is aspiring towards just what the foreign ones mentioned are—being true "religious" congregations (however "private" be their vows), composed of members practically living in the world. None the less, the multiplication of such societies and the intensification of their spirit must infallibly lead up to some such thing. I incline to think that we may see people grouping themselves in concentric circles—an extension of the idea of "Third Orders," or even, of the application of the "Sodality" idea in lands like Hungary. When I was in Budapest, I observed that the enormously-developed and active Sodality of Our Lady seemed, first, to sweep into itself pretty well every young Catholic of good will. Little by little, its directors formed opinions about them, and would say, for instance, "You are not fitted for St. Vincent de Paul work: but you will be invaluable as a writer. So, write!" Again, the White Cross used in old days to consist of a nucleus of men and women who lived in community, under conditions of very great austerity and renunciation. Round this revolved a larger group of people who explicitly devoted their life to some specific task, like working printing-presses or presiding over co-operative stores. Such a life prevented them, obviously, from leading also a full social or professional career. But around these again, were men and women who pursued their professions in the normal way, earned their living, but definitely regarded themselves as "dedicated" though probably not "vowed" to serving God in and through those professions. You can, of course, honourably earn your living, and then, devote to Catholic service all the margins, like, I suppose, journalists who also do S.V.P. or Apostolate of the Sea work. That is not perfectly the

same thing : I am contemplating, rather, a doctor, who should sacrifice all his time and chances to studying mental deficiency, or psycho-therapeutics, *because* he held that so he could best serve Christ *in* his vocation.

An eminent woman-doctor was recently deeply hurt because a priest said to her : " But isn't doctoring rather a Protestant idea?" She would presumably have been doing better to recite office ! Apart from the bad theology and bad psychology of this, and St. Paul's doctrine that even eating and drinking can perfectly well be done to the glory of God, it is quite clear that if we insist on ministering to the soul alone, or to confine even part-material ministry to professed religious, two things happen. First : I say to the soldier, for example, " Yes, I belong to a society that professes to help soldiers. I will encourage you to receive the Sacraments; but I have no means of helping you to find a job when you leave the army." He will answer : " Thank you : I'll go somewhere else." And he does so, and if he gets what he needs, that is where his gratitude and allegiance go, and remain. And second, the detestable idea is promulgated that any deep Christian life is to be expected from those only who have canalized themselves within officially " religious " banks ; so that the pestilent phrase gains currency : " I have *no vocation*." As if God could create even one soul, without a purpose ! As if He could stand indifferent to the fulfilment of that purpose ! And as if He would not inspire, and " call " each man or woman to fulfil their several purposes ! Each living soul has a Vocation.

We may, then, in these anxious yet hopeful days, be assisting at the tentative hazardous evolution of a new form of religious life, as epoch-making in the Church as the Franciscan, Jesuit, or Vincentian evolutions were in their time.

C. C. MARTINDALE.

VOTIVE CANDLES

NO little consternation is likely to have been caused of late among the share-holders and employees of certain remunerative industries by an ordinance of the Cardinal Vicar of Rome which seems practically to have suppressed the use of votive candles within the limits of his jurisdiction. At the time at which I write I have to depend upon the summaries of its purport which have appeared in the English newspapers. The terms of the original decree, presumably issued in Italian, are not before me. But there is no room for doubt that the stands for votive candles in churches have been done away with in Rome, and that the selling of the candles themselves at church doors has been strictly forbidden. Among the motives assigned for this prohibition prominence is given to the danger of a superstitious belief in the efficacy of such mechanical forms of devotion, to the commercialism encouraged by them, and to the uncleanly conditions created by the droppings and by the smoke and reek of the burning candles. The Cardinal Vicar also bids his parish priests instruct the faithful that a Mass well heard and a Communion devoutly received can do the soul more good than thousands of candles burning for weeks, and he urges that the money so spent should rather be bestowed in purchasing liturgical candles for use at the altar of the Blessed Sacrament. Although this ordinance, of course, applies only to the diocese of Rome, it is not unlikely that the example may be followed by the prelates who preside over other sees, with the result that candle-makers, who in these days of electrical lighting have already suffered severely, may ultimately find their business altogether unprofitable.

In these conditions it may be interesting to review briefly the history of this devotional practice. It is certainly very ancient and it is curious that the earliest official pronouncement upon the non-liturgical use of candles should be of the nature of a condemnation. The first of all the ecclesiastical councils of which the decrees are preserved to us in detail is the Council of Elvira in Spain at the beginning of the fourth century. Eighty-one canons were enacted by that assembly,

and of these, number thirty-four runs in the following terms :

We have decided that wax-candles must not be lighted in a cemetery during the day-time; for the spirits of the saints (*sanctorum spiritus*) are not to be troubled. Those who do not observe this shall be excluded from the communion of the Church.

To this day the meaning of the canon remains in dispute. By some the word "saints" is interpreted as having reference to the faithful at large. These candles, in their view, would be likely to distract and disturb the Christians who came to pray there. Others limit it to members of the clergy who were wont to offer the holy sacrifice over the grave. Others again believe the "saints" to have been the faithful departed who would have been distressed by these superstitious practices; and yet another opinion suggests that at this period it was believed that the spirits of those recently dead haunted the place of their sepulture and were troubled by these lights. What seems to be certain is that this maintaining of lights beside the grave was a relic of paganism and was regarded as irreconcilable with the teaching of the Church that the souls of the just would find their rest in God alone. In any case we must recognize that the use of burning lights was a striking feature both in pagan and in early Christian funerals. St. Cyprian of Carthage, in A.D. 258, was carried to the grave "with wax-lights going before him." It is beyond question that such carrying of candles was a mark of respect paid under the Empire to civil dignitaries, and that it still survives in the processions of the clergy and in the honour liturgically shown to the book of the gospels at the present day.

From torches or candles carried at funerals and from lights burning round the grave-side in a cemetery one passes naturally to those set up, to mark the veneration of the faithful, around the shrine of the martyr or confessor. There is a considerable mass of glyptic and pictorial evidence which proves the familiarity of such usages among the Christians of the early centuries. But I must be content for this to refer my readers to the illustrations provided in Cabrol and Leclercq's *Dictionnaire d'Archéologie et de Liturgie*, some, but not the whole, of which is referred to in the article "Cierges" (Vol. III., cc. 1613—1622). There can be no question that from the fifth century onwards it was the custom for devotees both in the East and in the West to show their respect for the

Saints of their choice by bringing wax and oil to burn in the place where they were particularly honoured. To speak of "candles" is perhaps a little misleading, for while on the one hand, as carvings, paintings, and written documents show, there were undoubtedly columns of wax, surrounding a wick —the *cereus paschalis* consecrated on Holy Saturday, which goes back at least to the time of St. Jerome, is a case in point —still the word "candela" which we meet both in Latin and Greek did not necessarily mean more at first than something which kept burning with a bright flame. It is, of course, of Latin origin, from *candere*, to burn, but it was early adopted in the East. The first editions of Liddell and Scott do not recognize *κανδῆλη*, but it was included later, on the strength of a quotation from the pagan writer Athenaeus. In the contemporary Greek life of St. Eupraxia, who died about the year 420, we read that when this holy child and her mother, visiting a convent in the Thebaid, wished to make some present to the nuns, the abbess declared that they had need of nothing; but not to seem ungracious she allowed them to give a little oil for the "candles" (*ἔλαιον ὀλίγον εἰς τὰς κανδῆλας*). Similarly, at the seventh Ecumenical Council (787), which dealt with the Iconoclast heresy, a passage was read from the writings of St. Sophronius, Patriarch of Jerusalem, in which he describes a miracle worked by the "candle" which burned before a certain image of our Saviour. The sufferer was directed to take a little of the oil from the candle (*μικρὸν τοῦ τῆς κανδῆλης ἔλαιου*), and after anointing himself with this he was at once healed.¹

Undoubtedly such lamps, probably consisting of a wick burning in oil or wax and more or less of the nature of a night light, were from an early date employed to do honour to the shrines of saints. But it is difficult to decide how far a very practical purpose of illumination was originally responsible for their use. We may notice that the glowing descriptions left us by Prudentius, the famous Christian poet, and by his contemporary, St. Paulinus of Nola († 431), in which they speak of the blaze of light in the churches which turned night into day, seem all to be concerned with the celebration of the great vigils whether of feasts of our Lord or of the martyrs. At these popular gatherings, prolonged until early morning, grave abuses and scandals, as we learn from Paulinus, were by no means unheard of. It was in every way desirable that

¹ Hardouin, "Collectio Regia Conciliorum," Vol. IV., col. 205.

when throngs of people were so closely packed together there should be plenty of light. Consequently, when we read of gifts of wax and oil, or presents of money to provide lamps, even though these donations seem to be attached to the shrine of some particular saint or some particular altar, it would be rash, either at this or even at a much later period, to assume that we have anything corresponding to what are now known as votive candles.

Perhaps the earliest mention in oriental sources of a devotional practice of this sort is to be found in the "Spiritual Meadow" of John Moschus. Moschus cites as his authority Dionysius, Bishop of Ascalon, and seeing that the Bishop attended the synod of Jerusalem in 536 we may probably assume that John, the anchorite of Sochus of whom he speaks lived at the close of the fifth century.

This John [we are told] lived in a cave near the village of Sochus about twenty miles from Jerusalem. He was an old man who had in his cave an image of our Lady Mary, Mother of God and stainless Virgin, holding in her arms her Son, Jesus Christ our Saviour. Now whenever the anchorite wished to make a journey anywhere, either out into the desert, or to Jerusalem to venerate the true cross and the holy places, or to Mount Sinai to pray there, or to the martyrs far remote—for he was an old man very devout in honouring the martyrs, going sometimes to Ephesus to St. John's shrine, or again to Euchaita to that of St. Theodore, or to St. Thecla at Seleucia Isauriæ, or to St. Sergius at Saraphæ, now to one and now to another—he set up a candle and lighted it as his custom was, and standing up to pray and implore God's protection on his journey, he said to our Lady, fixing his eyes upon her image, "O blessed Lady, holy Mother of God, since I am setting out on a journey which will take many days to accomplish, I ask thee to have care of thy candle and in accord with my good purpose to see that it is not extinguished, for in the journey I undertake I count upon thy help and company." Having thus spoken to the image, he set forth, and after his pilgrimage was duly completed, he returned home again, sometimes at the end of a month, sometimes after two, or even, it might be, five or six. And always he found his candle still whole and burning, just as he had left it when he

departed. In fact he never at any time knew it to go out of itself, either when he awoke from sleep, or came back from a pilgrimage, or returned after a sojourn in the desert.¹

This story also was read aloud before the assembled Fathers at the second Council of Nicæa in 787,² and while the fact of the miraculous preservation of the candle for so many months unconsumed may freely be called in question, it is not likely that the practice of leaving candles to burn themselves out before an eikon could have been unfamiliar to those who were present. At the same time this was not a case of setting up lights in a public church or before a shrine. It was an act of private devotion in the hermit's cell, but we can hardly doubt that such a well-known example was bound to find imitators in circumstances of greater publicity.

If we may trust the Greek life of St. Martha, the mother of St. Simeon Stylites the younger, those who had died in the odour of sanctity expected as a tribute due by custom that candles should be kept burning beside their place of interment. St. Martha, who went to God about the year 551 near Antioch, is said to have appeared some little time after to the monk who was responsible for the neglect of this observance and to have asked him why her candle was not lighted seeing that she was in the enjoyment of heavenly bliss. Moreover, in proof of the truth of her words she healed him of the infirmity from which he was suffering. He went, we are told, that same evening to "light candles to her," which perhaps implies that they were only kept burning during the night.³

There can be no question that in this same century in the West the practice of burning candles at the shrines of saints was already widespread. The writings of St. Gregory of Tours and Venantius Fortunatus supply many examples. As a curious parallel to the mentality revealed in the biographer of St. Martha just mentioned we may appeal to an incident recorded by the former of these writers. St. Gregory tells us of a bishop who was very unjustly treated by Childeric and compelled to pay a heavy fine. Now the bishop possessed in his diocese the shrine of a St. Mitrias, a Greek slave and a martyr, who was famous for many miracles. Returning home the bishop visited the tomb of the holy man

¹ Rosweydis, "De Vitis Patrum," p. 917.

² Hardouin, "Collectio Regia Conciliorum," Vol. IV., col. 317.

³ See the "Acta Sanctorum," May, Vol. V., p. 413.

and addressing him he said : "Not another light shall burn here, O most glorious Saint, not another psalm shall be sung, unless thou exactest retribution from the aggressor for the wrongs done to thy faithful client." He then strewed brambles with sharp thorns over the grave, locked the gate which gave entrance to it and obstructed the approach with briars. The threat proved at once effective. Without delay the wrong-doer was stricken with a violent fever. He lost all appetite, he could drink nothing but a little water. Being an obstinate man, however, he held out for nearly a year and in the meantime all his hair came off as well as his beard, so that, says Gregory, to look at him you would have thought his head a cranium just dug out of the ground. Then at last he gave way, and sent his servants to carry to the Saint's grave twice the sum which he had unjustly extorted from the bishop. But his repentance came too late. He died before his messengers returned and all that remained to him from his evil-doing was the loss of his soul.¹

Passing over a number of other examples, we may note among the miracles wrought at the tomb of St. Hilary of Poitiers the following incident which Venantius Fortunatus has recorded.

On a certain night [he says] when according to custom a candle had been lighted at the shrine, it chanced to fall still burning on to the tomb of him who raises the dead to life (St. Hilary), and it fell in such a manner that it continued to burn out upon the veil, where it lay, without doing it any harm. In fact for the candle's entire length a layer of wax was left behind, though the wick had been consumed, and this wax acted as a sort of breastwork between the fire and the texture, so that the cloth was really protected by that very substance which might have proved its destruction.²

How long before Venantius wrote (? c. 580) this incident happened there is nothing to show, but it is clearly more to our purpose than any example of these devotional offerings which have so far been mentioned. The light so burning was not that of a lamp, for it had a definite length of wick encased in wax. Moreover, it was not being used in any liturgical

¹ Migne, P.L., Vol. LXXI., col. 879.

² The text may be read in Migne, P.L., Vol. IX., col. 199, or better in the "Monumenta Germaniae, Auctores Antiquissimi," Vol. IV., Part II., p. 11.

function, or for the purpose of illumination. It had been left there to burn away quietly in honour of the Saint during the night when no one was present. This one story enables us to affirm quite definitely that votive candles in the modern sense were known at least as early as the sixth century. It is, of course, possible and even probable that the mention by Evodius (c. 420) of Concordius lighting wax candles ("cereos accedit") at the shrine of the martyrs, and of an "argentea candela"—though this seems to point to a lamp—offered by a man who recovered his sight,¹ are examples of a similar practice, but in this and some other early cases the evidence is not quite explicit.

Closely associated with this matter of votive candles is the usage of "measuring to" a Saint, which meets us again and again in almost every mediæval collection of miracles. It simply meant that a measure was taken of the suppliant's height or girth or weight, and that a candle, or candles, corresponding to this estimate was presented at a particular shrine either in the hope of obtaining cure or in gratitude for a favour already received. There is abundant evidence that such measuring was already familiar at the close of the sixth century. St. Gregory of Tours tells us of a woman who, having kneaded and baked a batch of loaves on a Sunday, was punished by an intolerable burning in her right hand. She had recourse to a shrine where relics of St. John the Baptist were venerated, and there having made a candle as tall as she was herself ("fecit cereum in altitudinem status sui") she spent the night in prayer, holding the candle in her hand.² This idea of clasping the candle made to her measurement is also conspicuous in the case of the girl spoken of by Venantius Fortunatus who was cured by the prayers she addressed to St. Radegund.

Goda [says Venantius], a maiden living in the world, but afterwards dedicated to God as a nun, was for a long time a sufferer confined to bed, and in spite of all the medicine procured for her she only grew worse. But by God's mercy when a candle was made to the measure of her height ("ad mensuram suæ staturæ") in the name of the holy woman Radegund, having lighted the candle and holding it in her hand at the time when she

¹ See the "Miracula S. Stephani" in Migne, P.L., Vol. XLII., cols. 832 and 840.

² Migne, P.L., Vol. LXXI., col. 721.

expected her shivering fits to come on, she was by this aid delivered from her rigors before the candle had burned itself out.¹

The young lady would probably have been more than four feet high, and if we assume that her candle was moulded on the pattern of those with which we are familiar nowadays the rapidity of this deliverance would not be very striking. It would, however, I fancy, be rash to take this for granted, for we know little of the chandler's methods in the early Middle Ages. Still, here and there, a hint is given as to how the measuring was carried out. For example, in an account of the miracles performed at the shrine of St. Wulfram in the eleventh century we learn that a mother whose little daughter was lying at the point of death was recommended to promise to offer a candle to the Saint. According to instructions "she took a strand of flax (*stuppa*) which was to form the wick of her candle and wrapped it round the body of the unconscious child." The little invalid at once recovered, and the mother faithfully built up a candle upon the flax so measured, taking it to the church of St. George hard by, where she offered it in honour of St. Wulfram.² In the same collection³ we have a still more curious account of a lady's horse which, while she was riding at a distance from home, suddenly fell down in a fit and was unable to proceed. A monk who chanced to be passing recommended that it should be measured to St. Wulfram. They had no flax with them or anything of the sort, and there was no habitation near, so the monk "unwrapping the puttees of one of the lady's servants" (*cujusdam ex famulis illius ligamina de cruribus solvens*) stood beside the horse and "measured it carefully lengthwise from its head to its tail." The lady in the presence of the little company made her vow to St. Wulfram, and then, so the account goes on, "marvellous to relate! on that instant the horse which seemed to be dying became sound once more and scrambled to its feet."

Another similar miracle is credited in the ninth century to St. Germanus of Auxerre. A company travelling with a number of horses, having halted for the night, wanted to turn out the beasts to graze in a meadow which had been be-

¹ Migne, P.L., Vol. LXXXVIII., col. 509; and "M. G., *Auctores Antiquissimi*," Vol. IV., Part II., p. 46.

² Mabillon, "Acta Sanctorum, O.S.B.," Vol. III. (1734), Part I., p. 361.

³ *Ibid.*, p. 364.

queathed to the Church in honour of the holy bishop. Disregarding remonstrances, they were proceeding to carry out their purpose, when the first horse which tore up a wisp of the grass was so stricken that "its jaws were twisted across each other in the form of the letter X." The man in charge hastily drove the other beasts out of the field, and his master, being apprised of the incident, promised by way of expiation to offer a candle to St. Germanus "ad modum equinæ longitudinis" equivalent to the length of the horse. Whereupon the Saint being placated, the deformity it had contracted disappeared.¹

This practice of measuring to a Saint or to a shrine continued from Merovingian times in ever increasing popularity almost to the end of the Middle Ages; and it was nowhere more prevalent than in England and Normandy. I do not think we can assume that such measurings always resulted in the offering of only one candle. In a very interesting footnote which Dr. Rock has inserted in his "Church of Our Fathers," he quotes from the Bollandists a reference to the siege of Limoges in 1183. The women of the town, which was being attacked by the English troops, encircled their own encampment with a flaxen thread out of which they made a number of candles, dividing them amongst the churches of the city. And Dr. Rock must, I think, be right in the explanation which he gives.

This wick was perhaps made into very thin tapers. . . . Our English custom was that sometimes the bed on which the sick man lay should be measured all round with a wick to be wrought up for the same purpose. In some of these instances it is likely that these long strings of wax taper were not very thick, and instead of being cut into sizes short enough for use at the altar and about the church, were left in their entire length, coiled up, however, into folds, so as to form what we are to understand by "trindles," or rolls of wax, which are spoken of in the "Injunctions" of Edward VI.²

But while it must thus be admitted that this custom of measuring to Saints does not exactly fall into line with our modern practice of votive candles, we must remember that the wills, the guild-statutes, the church warden's accounts

¹ Migne, P.L., Vol. CXXIV., col. 1233.

² Rock, "Church of our Fathers" (ed. 1903), Vol. III., pp. 193—194.

and many other documents of the same period supply countless records of the donation of candles to particular shrines and altars. There is, no doubt, one feature generally conspicuous in these gifts of wax and tapers which is at variance with the usage which now obtains. In the Middle Ages candles were more commonly presented to a saint or to an altar, not to burn continuously, but to be lighted at particular seasons or during specified services, and then to be extinguished so that they might be available again when the next occasion for their use came round. The reason for this restriction was, as I conceive, simply the relative costliness of the materials used. Speaking rather generally, three pounds of wax in those days were the equivalent of the price of a fat sheep. Even now it is probable that if a strict rule were enforced that nothing but pure wax was to be burnt upon the stands for votive candles, there would be a very marked diminution in the illumination which surrounds our favourite shrines. Our ancestors, as the guild ordinances prove, loved to have a great show of candles burning before Our Lady's altar at the evening *Salve*, the direct forerunner of our Benediction service. There was no rubrical necessity, as there is in the case of Benediction, for even a modest display of lights. But the donors of candles no doubt loved to think that their self-sacrifice was appreciated by their heavenly patroness and constituted a claim upon her special favour.

As a single brief specimen of innumerable similar examples that might be quoted, I borrow this illustration from the English will of Nicholas Charlton of London, Skinner, written in 1439 :

Also I devise and ordain a hundred pounds of wax to minister and serve to the use of the *Salve* of our Lady's chapel in the said church of St. Austyn's, that is to say two tapers to stand on the altar of our Lady, each of the two tapers of a pound weight, there to be lighted and burn at *Salve* time as long as the same hundred pound weight of wax will dure.¹

At the same time such candles were sometimes left to burn through the night, and we learn from the "De Miraculis" of Peter the Venerable that such was the case at St. Mary Major's in Rome before the Feast of the Assumption.²

¹ "Earliest English Wills" (C.E.T.S.), p. 114.
² Migne, P.L., Vol. CLXXXIX., col. 949.

It may readily be admitted that both in the present and the past this matter of votive candles has been subject to many abuses, and it would be in the highest degree presumptuous to offer any criticism upon the course which the Cardinal Vicar, knowing the local circumstances as no one else can know them, has adopted by his late ordinance; but amid all the tawdriness¹ and commercialism and, it may be, the unpleasant atmosphere created by cheap substitutes for the wax of the "argumentosa apis," there is a certain pathos associated with the solitary candle breathing out its life before the shrine as a symbol of prayer and self-sacrifice. I am indebted to Father Francis Devas, S.J., for permission to quote some unpublished verses which he has written in this connection.

VOTIVE CANDLES

Daily they burn before altars lowly,
In little chapels on the countryside :
Morning, noon, and evening, burning slowly,
Little flames demure, flames holy,
Humility not to be denied !

In stately churches, where silence unbroken
From early Mass till evening reigns,
Each yellow flame flickers, a prayer unspoken,
A moving memorial, a living token
Of hearts confident, their hopes, their pains.

Oh beautiful, beautiful, this love-prompted notion
To offer prayer thus in simple guise,
In light, fire, almost invisible motion
As the wax melts ; dear human devotion
Figured thus lovely before our eyes !

We should be sorry to say good-bye altogether to a practice, sanctioned by venerable traditions, which so vividly typifies the heart's desire to watch, even when bodily presence is not always possible.

HERBERT THURSTON.

¹ One of the provisions of the Cardinal Vicar's new ordinance forbids the use of artificial flowers. While thoroughly sympathizing with the spirit which prompts this enactment, one is puzzled by the conflict between this regulation and a section of the "Cæremoniale Episcoporum," considered to be of supreme authority in matters of ritual. In Book I., ch. 12, § 12 it is stated that on the altar should stand : "vascula cum flosculis, frondibusque odoriferis, seu serico contextis." Flowers of silk can but be artificial. Does the new ordinance over-ride the "Cæremoniale"?

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

THE CATHOLIC REACTION IN SPAIN.

IT is admitted even by the Republican Government in Spain, who indeed cannot deny it, that there was an enormous Monarchist or, in other words, Catholic majority in the Municipal elections of April, 1931. The figures given by the Catholic evening paper, *La Nación*, showed that about 60,000 Monarchist Town Councillors were elected against 15,000 revolutionaries. Translated literally, the explanation of the actual result, offered by the revolutionary Press of all shades, and to me personally by my Republican acquaintances, then and since, is that "the Monarchist majority consisted of the rural population which is largely illiterate and therefore *not worth taking into account*."

This extraordinary insult to a section of the people, influential numerically, and still more so for their ingrained devotion to the faith of their fathers and their lofty ideals of honour and honesty in their daily life, did not reach those referred to for many months after the Republicans had seized the reins of government. For it is very true that some 75 % of the wage-earners, male and female, both in town and country, cannot read or write. But sad though this seems from the secular point of view, there is another side to the subject. For it is precisely their inability to read the extremely clever and well-engineered Communist propaganda, provided and paid for by Russia, that has saved millions of rural Catholics from the poisonous printed preaching of murder, arson, robbery, and, above all, "free thought," and from the bitter suffering of the wretched dupes, beguiled by promises of every kind of impossible advantages, into breaking all the laws of God and man, in the towns where they were allowed by the "democratic" Government of the Republic, to run riot. How foreign to the Spanish character "laicism" in any form really is, may be judged from stories, constantly coming to light, of criminals, mortally wounded in attempts to burn churches or blow up banks and private houses belonging to well-known Catholics, beseeching the hospital attendants to send for a priest to absolve them and give them the last Sacraments.

It was, then, some time before the truth as to the anti-religious policy of the Republic was realized by the mass of illiterate workers. But when they discovered by experience that the

crucifix was to be removed from their schools and every religious symbol from the street-fronts of their houses; that no one, unless he signed a printed order with the Government stamp on it, could secure Christian burial for himself or any of his dependants; that the symbols of faith were being removed from the bedsides of dying patients in the public hospitals, and the trained Sisters of Mercy were being dismissed in favour of Socialists desiring paid jobs; that religious processions were forbidden in the streets, and that to say *Viva Cristo Rey* in public meant days or weeks of imprisonment for priests and nuns and Catholics of either sex down to boys and girls of 14 or 15; and that fines up to 25 pesetas were being imposed on women wearing the crucifix, as they had worn it all their lives, on a chain round their necks or attached to a brooch on their breasts,—when our "ignorant" peasants learnt by cruel experience that all these and many other acts of persecution were authorized and ordered by new rules and regulations arbitrarily proclaimed "under the Law of Defence of the Republic," the mass of the despised rural population arose in its wrath and made its views of such tyranny evident.

Such has been the impression made on the Government by the protest of these "ignorant" millions that acts of persecution, moral or material, are now becoming daily less conspicuous, and there is a widespread conviction that our "masters" are frightened at the effect of their attacks on the national religion, and that, during the longer or shorter period that they may retain office, we shall be less and less interfered with. In many villages the crucifix has been restored in the schools on the demand of the children's parents, the Socialist local authorities not venturing to interfere; the Sisters of Mercy have been permitted, not to say invited, to return to miserable helpless patients imploring for the skilled nursing of the nuns in place of the untrained attendance of heartless men and women, who frequently abandoned the wards for hours at a time; the dead are buried almost without exception with the rites of the Church, whether or no the official order is presented, which naturally it very rarely is; and interference with women wearing the crucifix visibly has almost ceased.

But most striking of all, as evidence of the Government's recognition of its errors in respect of religious practices—(I refrain from any comment on the burning indignation displayed by our "ignorant" millions over the burning of churches and convents and the exile of the Jesuits)—is their changed attitude in the matter of public processions.

The world-famous traditional pilgrimage¹ of Our Lady of the

¹ "Romeria," from *romero*, the rosemary carried by the devout and scattered like a carpet round the *pasos* (platforms) on which the image in question is borne.

Dew, Patroness of the town of Almonte in the Province of Huelva, is a case in point. Acts of devotion to Our Lady of the Dew, whose image and invocation are of immemorial antiquity, began in the month of April in protest against the removal, under cover of night, of a representation of her image in ceramics from its place of honour in the Town Hall, at the bidding of a Socialist Mayor. Space forbids any attempt to describe here the excitement caused by this action, and I will only say that several of the "Brothers" of the Guild of Our Lady of the Dew who headed the movement, were arrested and detained in Huelva by the Civil Governor, who has autocratic power from the Government that appoints him, while the unpopular Mayor and the two or three Town Councillors of his party fled from Almonte in fear of their lives. The "Brothers" to the number of some 3,000 sent a commission to inform the Civil Governor that, if their leaders deserved imprisonment, the whole 3,000 ought to be arrested with them, and unless they were released their companions would immediately present themselves *en masse* in Huelva for detention. The grim humour of the announcement took effect, and the leaders were allowed to return to their homes, but the unpopular Mayor is still, I believe, a voluntary refugee from the place he is supposed to preside over.

The result of this attempt to terrorize one of the most deeply religious rural regions in Spain was that the Month-of-Mary celebrations there were this year more thronged and enthusiastic than ever. From the beginning to the end of May continual streams of pilgrims visited the church which forms the shrine of the famous image at that season; it is brought the ten miles or so from its usual location in the salt-marshes by the "Brothers" on foot, who take turns to carry it. And when the great week of festival preliminary to its return to the hermitage arrived, pilgrims came in thousands from every town and village round, and from cities as far off as Cordoba and Jerez de la Frontera, which had never before organized local Guilds for this homage to Our Lady of the Dew. Terrorist leaflets were freely distributed in advance all along the routes from every city, town, and village of any importance, and there is no doubt that many of the innumerable host of women and young girls of every social class made their journey this year in fear and trembling when they passed places announced as chosen for gunshots and bomb explosions, and the Civil Guard, on foot and on horseback, never slept an hour throughout that anxious week. But not the smallest sign of Government interference appeared; on the contrary, it seemed evident that at long last the Republican authorities had realized that the faintest attempt to offer insult, whether to the beloved "White Dove" as her devotees call their image, or to those making the pilgrimage to her shrine, might produce results

dangerous to the very existence of the new regime. And while of course rich as well as poor flocked to the festival, and not only luxurious motor-cars, crowded motor-buses, and even aeroplanes brought contingents of people able to pay for them, by far the larger proportion of pilgrims came in farm-carts covered with white awnings and wreathed with wild flowers, mounted on horseback with girls on a pillion behind, and most numerous of all, on humble donkeys or mules fresh from field-work, with food and blankets to sleep on under the stars during the three to six days and nights occupied in this exhibition of faith and piety.

This is but one, if perhaps an exceptionally famous one, among the May pilgrimages to the local shrines of our Lady, who, under one invocation and another, is regarded as the unfailing patroness of the worker and the poor—classes which have suffered so terribly from hunger consequent on the paralysis of almost all public works and the eternal social conflicts created arbitrarily, and sorely against the will of the majority, between employers and employed. Such devotion manifests the true feeling of the Spanish people in regard to the attacks on the religion by which they live and move and have their being. And although at present the excellent orators who are uniting all sections of educated Spanish religious opinion in one great army under the auspices of *Accion Popular*, seem to have given little special attention to the class of rural voters so despised by the revolutionaries, there is no doubt that when the time comes for Catholic candidates to address them in regard to the future parliamentary elections, they will realize that religion itself depends on their votes, and the majority who voted for their Faith in April, 1931, will be increased by millions.

Not for nothing do 99 % of the population of Spain still say continually and in all sincerity, "If God pleases (*Si Dios quiere*) this or that shall be done." A nation that thus sets the will of the Almighty in the forefront of their plans for their daily life will not be found wanting when the national decision between religion and laicism has to be finally taken.

AN ENGLISH RESIDENT IN SPAIN.

THE ROMANCE OF BUCKFAST.

TOWARDS the end of the present month of August an ecclesiastical ceremony of much interest will be enacted in a picturesque part of South Devon on the banks of the lovely river Dart, about half-way between its source and its mouth. For there, in the presence of H.E. Cardinal Bourne, Papal Legate for the occasion, and a host of other prelates and dignitaries, the rebuilt and restored Abbey Church of Our Lady of Buckfast will be solemnly consecrated, fifty years after the monks had regained possession of the hallowed site, and twenty-five years from the laying of the foundation-stone of the now completed church. The heart cannot but be thrilled and the imagination fired by the story of this achievement, which symbolizes so aptly the persistent vitality of the Catholic Faith and the indefectibility of its traditions. For the present Benedictine family—an offshoot from a comparatively modern French foundation, the Abbey of La Pierre-qui-vire—entered, in 1882, into an inheritance which had been Benedictine long before the Conquest.

The records show that the Abbey was still Saxon in 1086 when the Domesday survey was made, but under Henry I., Normans are ruling as Abbots. In the same reign, the Benedictine reform of Citeaux came into being, and presently, in 1148, absorbed the kindred movement of Savigny. It was the latter, however, that, at some undetermined date in the course of the religious revival brought about by the Normans, replaced the Black Monks at Buckfast, and the Abbey, greatly enlarged, became and remained definitely Cistercian until the Dissolution. Farmers, builders, scholars, civilizers, the monks had to go when the Tudor brigand coveted their revenues, and in 1539, on the feast of St. Matthias, Buckfast Abbey passed into lay hands, and, in the course of many ownerships, the buildings gradually disappeared. In 1806 the then proprietor pulled down the remaining walls and built, but luckily not on the site of the ancient church, a house with towers, which still remains, partially incorporated in the monastery buildings.

With the disappearance of even the Abbey ruins, nothing could seem more improbable than that it should rise again, in even greater size and splendour and to house the same Religious Order, before the century was out. Yet so Providence had decreed, using as the instrument of its restoration the same blind spirit of persecution that had caused its destruction. The dispersal of the Congregations at the hands of the atheist French Government in 1880 drove the inmates of La Pierre-qui-vire to seek shelter in these islands. After a brief sojourn near Dublin,

they heard that the owner of "Buckfast Abbey"—the name still clung to the site—was willing to sell it. Not more willing, we may suppose, than the exiles, who must have known its past, were to buy: the purchase money was raised and, on October 29, 1882, Benedictine monks once more said Mass in their ancient home.

Buckfast became an independent Abbey in 1902, having for its first Abbot, Dom Boniface Natter, an alumnus of the House. By a singular coincidence Dom Boniface, elected in 1902, was not enthroned until the feast of St. Matthias, 1903, the very day that saw the surrender of the pre-Reformation Abbey into the hands of the sacrilegious spoiler. What faith in Divine Providence it argues that the successor of Dom Boniface—who tragically perished in a shipwreck in 1906—viz., Dom Anscar Vonier, still happily reigning, should have determined to carry out his predecessor's design to construct an Abbey Church—now to be dedicated to his memory,—without any actual resources and few in prospect. For he had only one pound in hand for the purpose, a gift of a horse and cart, and only one Laybrother with some experience as a mason. But the faith was there in abundance, and this month's ceremony shows how abundantly it was rewarded.

This fine and romantic enterprise has always impressed the public fancy, and Buckfast has ever since been a centre of growing interest, even for non-Catholics. The gradual erection of the stately Abbey Church, the work of but four or five monks, has helped to dispel the old Protestant tradition that the monastic profession, synonymous with laziness and luxury, is, and has long been, quite obsolete in this free country—a false notion which the splendid ruins of past monastic greatness, scattered over the face of the land, had only served to perpetuate. For here, in the sight of all, was an Abbey, older than Fountains or Rievaulx, not merely being restored, but actually re-erected by the skill and labour of the monks themselves; the only one of the seventy-five English Cistercian Abbeys suppressed by Henry to rise again, and that, in more than its former grace. It is perhaps not generally known how, after Mr. F. A. Walters, the architect, had prepared elaborate designs for a smaller and different church, one of the Brothers digging in the garden struck upon an old foundation-wall, which discovery led to the unearthing of the entire ground-plan of the ancient Cistercian building, and thus happily provided the means for a more complete and faithful reconstruction of the past. Moreover, embedded in a wall not far away, there came to light a large fragment of an ancient statue of the Madonna and Child, with the colours and gilding still fresh, which, from comparison with the image on the Abbey seal, was recognized as the original effigy destroyed at the Reformation. This, skilfully restored under Mr. Walters' supervision, is en-

shrined, as no doubt it was of old, in the Lady Chapel and provides another precious link with the past.

In thorough keeping with tradition, the style of the great church is that of its original period, Norman and Early English. It is not our purpose to describe in detail its characteristic features nor the various embellishments due to the generosity of benefactors,—the High Altar, the Stations, the Bells, the Organ, Choir-stalls, etc., since there can be few churches more familiar to the public than this, which has enjoyed so much newspaper fame, and has been the cynosure of tourist and pilgrim through all the years of its building. Besides, all such information is readily accessible in many periodicals, but particularly in the "Historic Guide to Buckfast Abbey," compiled by Dom John Stéphan, O.S.B. It is rather the significance of this monastic resurrection in face of the growth of materialism and the decay of faith—what the foolish world calls "progress"—outside the Catholic Church, that we should like to emphasize. Monasticism is not dead nor dying: it is as indestructible as is the Church which gives it birth; and its triumphant expression in the modern glories of Buckfast Abbey, built by men of constant prayer and sanctified labour, proclaims the vitality of the Christian remedy for all the world's ills. Furthermore, as the close following of Christ is necessarily combined with devotion to His Mother, the discovery of the mutilated Lady-statue, by the demolition of which, here and elsewhere, the Tudor iconoclasts hoped to destroy the old English cultus of the Madonna, has seemed a very happy augury. As such, indeed, it has been the inspiration of "Our Lady of Buckfast, a Consecration Hymn," written by Dom Romuald Alexander, a Benedictine poet from far-off Fort Augustus in the Highlands—itself a noble creation of the Benedictine spirit—some stanzas of which hymn we are here privileged to reproduce:

Built upon the Rock of Ages
Firm the Faith we proudly hold,
Records writ on ancient pages,
Dight with scarlet, blue and gold
Tell the tale of its foundation
And the glories of its Lord,—
Father of the New Creation,
Christ the King by all adored.

Born of chaste and sinless Maiden,
Christ our Lord His life began,
Mary, name with music laden,
Gospel of God's gifts to man:
Queen of Queens, O wondrous story,
She by earth and heaven contest,
Is enthroned and crowned in glory,
Magnified, for ever blest.

Long, too long, Her Image, vanished
 From the orphan'd eyes of men,
 Buckfast's Queen, for ages banished,
 Now has come to us again.
 Devon's hills enfold Her beauty,
 Courtiers stronging round Her feet,
 Minded to out-do their duty
 As their love-songs they repeat.

Bernard's sons in Heaven are singing
 Hymns they chanted here of old,
 To Thine honour tribute bringing,
 Tales of love so often told;—
 Sons of him, who of all others
 Most rejoiced to sing Thy praise,
 Beacons to their heirs and brothers,
 Devon's pride in olden days.

Fifty years and lo! Her Temple
 Risen again from out the grave,
 Proudly stands, O grand example
 Of that power which loves to save;
 Mother of each soul's devotion,
 Fair beyond the dreams of art,
 Keep, we pray, this day's emotion
 Virgin-pure as Thine own heart.

When melodious bells are pealing,
 And their music o'er the moor
 Calls to worship, with us kneeling
 Godward speed our vows so poor;
 When Thy priests the great Oblation
 Duly offer day by day,
 'Neath the Cross once more Thy station,
 For Thy sons, Sweet Mother, pray.

When the evening shadows lengthen
 And life's sun sinks to the west,
 Queen of Peace, O cheer and strengthen
 Hearts by care or toil opprest;
 Evensong and restful slumbers
 Breathe in Thy "Magnificat"
 Ne'er were heard in earthly numbers
 Strains so rapt and sweet as that.

Refrain:

Christians, sing with hearts o'erflowing,
 Till the sky with music rings,
 Hymn that Gift of God's bestowing
 Crown of all created things,
 Honour to our Lady showing,
 Glory to the King of Kings.

These eloquent lines aptly express that intense devotion to the Incarnation in all its manifestations which is the essence of Catholicism, prompting always to further and fuller response to God's incredible love for man. Under its stimulus this great enterprise was conceived and brought to its present culmination the year after its chief author celebrated his own jubilee as Abbot. But although the main monastic function, the *Opus Dei*, is now so worthily enshrined, we cannot think that Buckfast will rest content with what has already been done. The completion of the church will only have released energies for further similar tasks. We understand that the church tower is to be raised still higher, so as to secure perfect proportion, and that the monastery itself has still to be finished. But whatever future beauty may be added to what has already been achieved, Buckfast, as we see it to-day, stands a glorious monument to the courageous vision and the energetic zeal for the worthy setting of God's worship, which have always characterized the sons of St. Benedict.

J.K.

A CATHOLIC ENTENTE

SINCE international peace is an ethical as well as a political problem, and since Catholics alone possess, in the clear and exhaustive teachings of their Church, a knowledge of principle and a standard of action and aim, which are uniform and unchanging as well as exact, it follows that the members of the Catholic Church, universally diffused but united in all essential matters, have the abolition of war largely in their own hands. They can combine, as no other religious bodies can, on a solid foundation, which is wholly in accord with reason and justice, and free from any trace of those emotional extremes, whether of militarism or of pacifism, which are such an obstacle to sound ethical progress. Accordingly, we have been glad to chronicle from time to time the efforts made by Catholics in different countries to come together, in order to study how to promote peace and to remove the causes of international friction. And, since the progress of peace depends essentially on the growth of friendship between France and Germany, especially gratifying are such gatherings as those promoted by the Catholic Union of International Studies, by Marc Sangnier's "Action international démocratique pour la Paix" with its frequent Congresses at Bierville, and by "Pax Romana." The twin dangers menacing Christian civilization on which the Pope recently laid stress, were actually specified three years ago by an Assembly of German Catholics, who described their country as standing "be-

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tween the dreadful thunderstorm of Eastern Bolshevism and the increasing plutocratic organization of the Western nations." British Catholics have a good deal of experience of the latter menace, and much of the energy of the Catholic Social Guild here is expended in an endeavour to re-introduce ethics into economics. It seems, therefore, high time for us to join, more frequently and formally, with our Catholic brethren abroad in discussing the Christian remedies for the evils of our time—nationalism, capitalism, communism, and international hostility and distrust. A year ago we deplored the unfortunate "particularismus" of Catholics everywhere, but particularly here, for it is rare to find British Catholics at such great international gatherings as met in Fribourg last autumn, where French and German moral theologians, University professors, editors and publishers—including Père Delos, O.P., of Lille, Père Valensin, S.J., of Lyons, and, of course, Dr. Stratmann, O.P.—discussed the just conditions of war in the modern world, and analysed the psychology that leads to international enmity. It seems to us,—indeed, we are frequently assured that it is the case, from both France and Germany—that British collaboration in this apostolic task of establishing and fostering Catholic social unity would be just as welcome as it is somewhat overdue. In spite of Lausanne, the political and economic strains and stresses amongst the nations of Europe show little signs of growing less, and there is always the Bolshevik propaganda to be countered, intensified as it is by the active anti-Christianity of many of the *intelligenzia* everywhere and the religious neutrality of the masses.

It was the need for some such Catholic international intercourse that led to the formation of the "Catholic Council of International Relations" in June, 1924, the fruit itself of a Conference at Reading in the previous October; which may be considered the first tentative embodiment of the suggestion we are making, since it debated "The Catholic Citizen: his National and International Responsibilities," and was attended by delegates of various Catholic societies in England and from ten other nations. This was followed in August, 1925, by the meeting at Oxford, at the joint invitation of the C.C.I.R. and the C.S.G., of the Fifth Annual Conference of the "International Catholic League" (known as the I.K.A.) to discuss the bearings and implications of the principle of nationality. Consequently, a meeting in England between representative foreign and British Catholics to promote "the Peace of Christ in the Kingdom of Christ," would not be altogether unprecedented. We may add that the secretariat of the C.C.I.R. is constantly labouring, without ostentation but with much fruit, to make international relations more Christian—a work which yields to no other Catholic activity in importance and urgency. Unfortunately, the very causes

which increase the importance of its work—the world's present political and industrial distress and the resultant financial stringency—tend further to diminish its always insufficient funds, so there is plenty of room for the prudent generosity of enlightened contributors. It would be really false economy to allow such very beneficent activities to languish, just when they are most needed. Without the aid of the C.C.I.R., intercourse with European Catholics, particularly with the French and Germans, which would be so helpful to the cause of peace, would be much less easily created and maintained.

J.K.

II. TOPICS OF THE MONTH

The Lausanne Convention.

One has heard the cynical remark that the achievement of European agreement at Lausanne on July 8th has been made so much of by Press and politicians simply because nowadays *any* agreement, however superficial and transient, between the rival nationalities of Europe, has all the distinction of extreme rarity. And that, even so, they have only agreed formally to recognize an existing fact, viz., that Germany cannot any longer discharge the debt of reparations imposed upon her by Article 231 of Versailles. Be that as it may, the express recognition even of a palpable truth like that, in spite of the sacrifice of national aims and interests implied, is a result to be gratefully welcomed, for it may be the starting-point of further frank recognition of truths, both political and economic, blindness to which has been the tragedy of international relations ever since the war. For years we have looked upon the melancholy spectacle of civilized peoples contending for selfish national advantages, whilst the very material basis of civilization was crumbling beneath their feet, and seemingly oblivious of the menace to its moral ground-work, hatching portentously in Russia. We may judge of the imminence of that collapse from the fact that in the end the stubborn national rivalries of France and Germany, constantly stimulated by an unprincipled Press, have been for the moment set aside, and their deeper common interests allowed their proper weight. French statesmen have at last come to see that, practically speaking, the nations that won and lost the Great War have passed away, and they have adjusted their minds accordingly. Thus, the incredibly false view of national psychology, whereby the victors, fourteen years ago, imagined that they could make the vanquished pay for all the material damage they caused in the war, and proposed to extract from future

generations that colossal sum, by instalments spread over sixty years, has now been definitely abandoned—relegated, we may suppose, to that department of the museum of history wherein are exhibited melancholy specimens of the folly to which the war-mentality can lead. By clinging to the pleasing notion, so soothing to pride and so promising to pocket, that Germany, having caused the war, could readily be made to liquidate its cost, the creditor nations, insisting, as they had to, on payment in gold, so upset the world's trade that their exports in 1931 were down by £1,056,000,000 compared with two years previously. And this loss was incurred in order to extract £164,000,000¹ from their debtor! The great achievement of Lausanne is that that lunatic finance, with the motive that inspired it, has been tacitly disavowed,—the £150,000,000 which Germany is still obliged to contribute to assist in the restoration of world prosperity, and that after three years and only if her financial state can stand it, averts the suspicion of repudiation!—and such a breach made in the sacrosanct Treaty of Versailles that its revision in other necessary points has probably become inevitable.

**The Menace
of
Hitlerism.**

Lausanne points the way: the way to that "new order" for which the Pope in *Caritate Christi* bids us pray, and which the Prime Minister, with characteristic optimism, hails as already at hand; whether even now a world, guided more by expediency than justice, and more by sentiment than common sense, will unitedly proceed along that route, is unhappily still uncertain. If the German electorate on July 3rd puts the Hitlerites in power, all the toilsome progress towards European amity so far accomplished will be undone. For Hitlerism is a reincarnation of the Prussian spirit, with racial and religious insanities of its own added. It is the heresy of nationalism in its worst form, instinctively and formally hostile to the spirit of Christianity and denying in practice the interdependence of mankind. It took its origin and it draws its strength from the vindictive enactments of the Versailles Treaty, and, whilst it grows in power, we cannot be sure that the "new order" of Lausanne has not come too late to keep it in check. It would have been wiser if the statesmen there had resolved not only to abolish reparations, but also to modify what the German public persists in regarding as the "war-guilt" implication in the Treaty, whereby the "tribute" was originally justified. As it is, though that clause is now inoperative, yet like everything else that perpetuates war-sentiment, it remains a constant source of friction. The old stupidity of "indicting a nation" may be trusted to produce its old evil re-

¹ That is, two years' Reparations: see Sir W. T. Layton in *News Chronicle*, Jan. 25, 1932.

sults. The danger that Hitler may be put into power, with absolutely disastrous consequences to European peace, is so real that we hope that Catholics all the world over will encourage their brethren in Germany, by prayers and sympathy, to use all possible efforts to avert it.

**Subsequent
Agreements.**

The atmosphere of caution, not to say of distrust, which international conferences seem to generate, or at least to make palpable, is indicated by the series of informal agreements entered into by France and Great Britain after Lausanne—a special understanding which may become general if other nations choose to accept the invitation to endorse it. We refer to them only in the interest of peace, for they all imply that the Covenant of the League of Nations is not felt to be enough to ensure honest dealing amongst the signatories. Why should it be necessary to promise "in accordance with the spirit of the Covenant" to discuss matters of common interest "with complete candour," unless they have not been so discussed hitherto? And what has been their policy so far at the Disarmament Conference, if only now they declare that "they intend to work together, and with other delegations at Geneva, to find a solution of the disarmament question, which will be beneficial and equitable for all the Powers concerned"? And what need is there for the assurance that "they will co-operate with each other and other interested Governments in the careful and practical preparation of the World Economic Conference"; since the success of that Conference is imperative and the only alternative is confusion worse confounded? These undertakings are indeed welcome as a further precision of the existing Covenant, and a declaration of the "new order" that they aim at setting up; but they are also a tacit admission that hitherto the parties have not been wholly guided by the League spirit. Everything now depends on the prompt and open adhesion of the other nations concerned to this excellent plan of frankly discussing subjects of common interest, after the fashion of Lausanne. The day for exclusive *ententes* has long passed, for it is the economic welfare of all nations which is at stake.

**All Eyes
on
America.**

There was another agreement at Lausanne which directly concerns the United States, and furnishes another proof of the world's essential interdependence. The signatories determined not to ask their Governments for the necessary ratification until a satisfactory arrangement regarding war-debts had been made. Up till now, they had relied on German reparations for the means of paying their creditors, the chief of whom is the United States.

These reparations—the transfer of immense sums which had no connexion with ordinary commercial business—were found to cause such damage to trade that, even if they could still be paid, mere self-interest would demand their abolition. Now, the repayment of war-debts, though they differ in origin from reparations, has exactly the same effect upon international trade relations. It is hardly to be doubted that the United States, nominally the largest beneficiary, loses by such payment more than she gains, through the diminution of exports caused by the poverty of her debtors. Great Britain alone owes America some £931,000,000 (out of a total of £2,200,000,000), and, although the amount due to her from Continental and Dominion debtors (estimated at £2,403 millions odd, including £622 millions owed by Russia), this country's policy has always been not to exact more interest from her debtors than suffices to pay her service of the American debt, incurred mainly on their behalf. She has consistently regarded war-debts as a main obstacle to financial reconstruction, and the loss involved in their abolition as likely to be more than offset by the consequent resumption of normal trade—a view surely borne out by Sir Walter Layton's figures quoted above. And a considerable body of industrial and financial opinion in the States is in favour of cancellation on those grounds, but in any such proposals the ordinary citizen can only see that a spendthrift Europe is trying to make him pay for its waste and extravagance; and neither party with the Presidential election imminent can venture to dispel that inadequate view. The effect of an American refusal to "revise downwards" what is owed from Europe will prevent the ratification of the Lausanne Convention, and would restore the legal status of the Young Plan, if Germany's creditors had not pledged themselves to fall back upon another Conference instead. The Reparations-policy cannot in any circumstances be restored: the spectre of the 60-years annual tribute has been finally laid: so Europe as a whole may finally arrive in regard to the States at the condition which Germany reached when she said: "I do not, of course, repudiate, but—I cannot pay." In face of that probability, America would be wise if she took Mr. A. Smith's advice and "forgot all about war-debts for twenty years," or consented to be repaid in the way the debts were originally incurred, viz., by accepting credits for goods to be supplied by her debtors to the amount of their obligations. In no event should it appear—and the Prime Minister has expressly disclaimed it—that Europe wants to force America's hand. Europe has simply followed President Hoover's advice and set its own affairs in order, before approaching the States with an invitation to co-operate in the economic restoration of the world. The opportunity of doing so will be abundantly provided in the World

Economic Conference for which all nations are now preparing and towards which Lausanne itself was a necessary first step.

**And Now
for
Real Disarmament.** A second, no less necessary, will be the attainment of some definite and tangible result from the Disarmament Conference before it adjourns. A failure to exterrate the will to peace in some actual diminution of existing armaments, some visible "scrapping" of those means of aggression—battleships, war-planes, heavy guns, etc.—which are forbidden, *because* aggressive in character, to Germany, will be regarded and resented by the citizens there represented as a sign of its absence. The Conference has now been sitting, off and on, since February, but so far has not practically lightened the burden of armaments by one penny or a single ton, contenting itself with adopting "on principle" the abolition of "certain aggressive arms," which it cannot bring itself to define with unanimity. The world, the defence of which cost £400,000,000 in 1908, now (1931) has to find £1,333,000,000 for the same purpose and is much less secure! It is obvious that security increases in proportion to the decrease of the means of aggression: and, through the considered action of the winners of the war, Germany, without military aircraft, without battleships, without conscription, without tanks or even fortifications, and with only 100,000 men under arms, has become the very model of a non-aggressive nation. Why haggle about definitions when the living thing can be inspected? Growing impatient with this academic debate, and anxious that something should be done, the American President on June 22nd startled Geneva by a concrete suggestion that "the arms of the world should be reduced by about one-third," leaving each nation roughly in the same relative position as before, at considerably less cost. It was a bold public appeal to the common sense of the world, and a test of the sincerity of the Geneva debaters. For the first time the Conference had a scheme before it which dealt with figures as well as with principles. Italy, as usual, responded nobly to the test: Signor Mussolini sent word that he "accepted the proposals as a whole and in all their details." Other countries gave a general approval with reservations. The French nationalistic Press was hostile; it has an interest in armaments. Japan alone amongst the Great Powers was officially unsympathetic, thus showing how thoroughly the militarist element has got control of that Government. The British representatives, at first cordial and then critical, finally produced an alternative plan which, however carefully devised in its details, would prevent anything practical being done for several years. Thus the psychological effect of immediate and palpable relief would be wholly lost, and even in

detail there seems to be no recognition of the German "model," which is inevitably the final standard in these matters.

The Importance of Doing it now. The President's plan of scrapping one-third of existing battleships has, in the British plan, been modified in favour of slightly reducing the tonnage and gun-power of the new craft to be begun in 1937. In the same way tanks, below a certain weight, are to be retained. Bombing aeroplanes are not to be abolished, but regulated in size and number. In this way, the hopes excited by Sir John Simon's declaration that the British Government wanted even more disarmament than Mr. Hoover did, have been disappointed in the event. Adoption of even some of the President's proposals, here and now, would start the ball rolling, and be a stronger proof of sincerity than the most cordial verbal approval and the elaboration of plans which are mere postponements. There is no reason why future reduction in the size of warships should not be combined with present reduction in their numbers. However, the American challenge remains, bringing to Geneva a blast of brusque realism, recalling the epigram of the American statesman ten years ago: "The only way to effect disarmament is to disarm!" America proposes to disarm. She is willing *at once* to scrap 300,000 tons of existing ships and to forgo the building of over 50,000 tons more. She proposes to abandon over 1,000 heavy guns, about 900 tanks and 300 bombing planes. All these will go to-morrow, if the other nations—it is only France, Great Britain, Italy, Japan, and Russia that are really affected—will disarm in proportion, with such adjustments as will leave their relative strength unaltered. Russia, as far as words go, is ready; Italy is ready; Great Britain is all for reductions—to take place years hence; Japan for the nonce is a militarist oligarchy,—and France? We do not judge France by its Chauvinist Press. The *New Statesman* lately pointed out (June 18th) that *Le Temps* and *Le Journal des Débats*—both fierce against disarmament,—both belong to the *Comité des Forges*, an organ which represents all the leading French steel and armament firms. We are not, therefore, surprised that the prospect of a one-third cut in arms-manufacture fills them with consternation. Since we wrote in May and last month on the War-Traders as being amongst "the hidden obstacles to peace," evidence has multiplied regarding the desperate efforts of munition makers, in the Old World and in the New, to keep the market for their sinister goods open and active.¹ So perhaps part at least of the French opposition may be discounted. And

¹ Startling revelations regarding the extent, energy and evil results of the world's Arms Traffic are to be found in the issue of *Disarmament* for July 1st, which is entirely devoted to "The Private Manufacture of Armaments."

happily, as Lausanne has shown, the present Government is much less intransigent than the last, and, out of the "private conversations" into which the diplomacy of Geneva has degenerated, and which the public appeal of the President has so rudely interrupted, something practical will surely emerge before the Conference adjourns. That appeal opens with a reference to the Kellogg-Briand Pact by which the nations of the world are pledged to use their arms solely for defence against unjust attack, and reasserts this its dominant principle, that—in the words of *The Times* (June 24th)—"by virtue of the Pact, the navies, armies, and air-forces of the world are henceforth vowed to tasks of maintaining order and providing protection, and are not entitled to have surplus strength available for employment in external aggression." And the leader adds—"Its [the Hoover Plan's] merits are so great that means must be found to keep it continuously in the minds of the delegates at Geneva," and, even more emphatically, in the minds of the patient peoples whom they represent.

The Ottawa
Conference.

On July 13th a huge delegation, comprising seven Cabinet ministers, sailed for Ottawa to enter into discussion with the other members

of the Commonwealth as to whether or how they could assist each other's material prosperity by commercial agreements. The object is a sound one, for, if charity begins at home, it should not stay there but proceed in orderly fashion first to those more closely related and so to all the world. That is precisely the main difficulty which faces the delegates. Each member of the Commonwealth for its own profit has already entered into various trade relations with foreign nations; far more of Canada's exports, for instance, go to her great neighbour the United States than to these islands, which receives only 25% of them. The result of making a commercially self-contained Commonwealth, which is the foolish dream of certain Jingo newspapers, would, even if it were remotely feasible, necessitate a universal dislocation of world trade. So the Ottawa Conference has to conduct its deliberations under that handicap. In a speech to the delegates on July 2nd, pointing out that salient fact, the Prince of Wales said:

It is of the utmost importance in our own interests that, so far from taking any step that might discourage foreign countries, we should make every effort at Ottawa to put heart into the world, and to concert measures in which other countries may later co-operate.

Our generation should by this time have learned very thoroughly the economic interdependence of all nations, a fact which henceforth makes the indulgence of private animosities an offence

against the comity of nations, and should therefore realize that economic warfare can be justified only on the same grounds as political warfare, viz., as a necessary means to resist unjust trade-aggression and to restore conditions of peace. Mr. Baldwin, who heads the British delegation, has declared his ideal to be free-trade within the Commonwealth. Were this attained the rate of tariffs against foreign goods could be kept quite low and still secure a modest preference for its members. But having in view the way in which Commonwealth industries are at present everywhere protected against British competition, it will need prolonged bargaining to bring about a change of mind and practice in our favour, and it is hard to see what we can offer in exchange without deranging our own foreign trade. There is more to be hoped from the later World Economic Conference, and it would be a pity if anything happened at Ottawa to jeopardize its success. To discriminate against the United States, for instance, just when we are hoping for a revision of the war-debts, would seem to be highly impolitic.

Tariff-War between Great Britain and Ireland. The Irish Free State is represented at the Conference, the aim of which is to promote closer economic accord amongst its members, but at the same time a fierce tariff-war has arisen between Great Britain and itself, to the financial loss of both but particularly of the smaller country. Each side professes that it has no desire to injure the other, but that circumstances have forced its hand. In this particular, as in all other aspects of this lamentable Anglo-Irish quarrel, it seems to the detached observer that the trouble is caused more by the way in which each party pursues its object than by the objects themselves. In the case of the Land Annuities, there is a dispute of fact which can and should be referred to arbitration. Pending such decision, the annuities are being withheld but kept separate and intact. The sole quarrel, therefore, is about the character of the arbitration-tribunal, which, to function properly, should be satisfactory to both parties. Mr. de Valera would prefer not to confine its *personnel* solely to members of the Commonwealth: Mr. Thomas holds that it should be so confined. It seems a small matter for which to engage in a desperate tariff-war. There is no question of principle involved. It may be desirable, but is not necessary, to restrict Commonwealth litigation to the Commonwealth. The arrangements accepted in the 1930 Imperial Conference were never meant to be rigidly final. As all the Commonwealth peoples rank as separate States in the League of Nations, there would be nothing incongruous in referring such disputes to the World Court. On the other hand, the proposed abolition of the Treaty "Oath" goes somewhat deeper.

**The
Constitutional
Question.**

The constitutional situation seems plain enough. The Commonwealth is a free association of sovereign nations, of very different histories and antecedents, but united for their mutual advantage, with the one Crown as the means and symbol of their unity.¹ Being democracies the ultimate sovereignty in the case of each lies with the people, and, under the democratic system, it is open to the people to change, for good and sufficient reasons, their method of government. To be a republican and to work, constitutionally, for that form of rule, can nowhere be called treason, even in England, provided that one meanwhile gives the actual monarch his meed of honour and allegiance. Once the great majority of the citizens have decided—and, for a change of this importance, practical unanimity would seem necessary—to have an elected President in place of an hereditary King, the latter, whose tenure of the throne is in England purely Parliamentary, must bow to their will. (In the recent Spanish revolution, as in the Soviet uprising, there was no popular consent, asked or granted.) There is no going back nowadays to the theory of the divine right of kings, except in the sense that every properly constituted authority is, as St. Paul says, "from God." It would seem that Mr. de Valera, in trying to abolish the Treaty "Oath," is invoking the inherent right of a sovereign State to change its form of government, but, as his predecessors held it to be part of the constitution, he is bound first to prove that the voters as a whole desire to remove it. Now, it is doubtful whether he has even a bare majority behind him, for he remains in office only by grace of the tiny Labour party: he acts as if his predecessors had no constitutional warrant for their legislation, as if the Treaty which they endeavoured faithfully to implement had no real validity, as if, in a word, the "Republic" which was proclaimed in Easter Week, 1916, was the deliberate choice of the Irish people and was still functioning in him and his ministers. This point of view, like many other pleasing theories, can only be maintained by shutting out of sight a great number of facts inconsistent with it, but which should not be ignored by a statesman—the chief of which is the position of Ulster. Even convinced Republicans may well consider whether their present political attitude will not make Partition perpetual, and whether, in grasping at the name of independence, they are not forgetting that they have the substance already, and a host of other advantages besides. And Catholics should take seriously to heart the dangers to civilization of those unChristian associations which are springing again into activity in Ireland, and which do not scruple to involve the Church in their repudiation of the Throne—the usual result of extreme Nationalism.

¹ Much ignorance still prevails in England about the character of the Free State. *The Spectator*, for instance (June 25th), speaks of that country as "still a British Dominion."

The
Fifteenth Centenary
of St. Patrick.

It was because the fifteenth centenary of the landing of St. Patrick in Ireland occurs this year that that country was chosen as the seat of the Eucharistic Congress, but, naturally enough, no attempt has been made to combine both celebrations. Early in the year the Bishop of Down and Connor, in whose diocese lies the traditional site of St. Patrick's first landing, issued an appeal for funds in order to construct a triple Memorial,—a High Altar at Saul, an eminence in Down, south of Carlingford Lough; a great Statue on the same site; and a Shrine near Slemish, the hill in Antrim where he spent the six years of his early slavery. No doubt, the inauguration of these monuments will be the occasion of great demonstrations, but we have no recent news of their progress. On Sunday, July 10th, the city and neighbourhood of Cork were the scene of impressive ceremonies, including an open-air High Mass, in commemoration of the centenary, and doubtless that scene will be repeated all through the country before the year is out. Foreigners who do not know the illogicality of the Protestant mind will have heard with amazement that the Protestant Church of Ireland, the creation of Elizabeth, assembled the heads of Protestantism in England, Scotland and Wales, on June 9th, to celebrate the same occasion in the old Protestant Cathedral of Armagh. Their appearance in that galley is, of course, due to the necessity which modern Protestants feel of justifying their ecclesiastical existence by asserting their descent in unbroken succession from the first days of Christianity. Hence it was that the Anglican Primate could begin his sermon by bringing greetings "from the Church of St. Augustine, the Mother Church of the English," to "the Church of St. Patrick, the Church of the Irish" . . . "from a younger to an elder sister." His Grace did not mention who the mother was; it may be lest he should have to breathe the word "Rome," and explain why Rome does not recognize to-day, nor ever did recognize, either "daughter." We need not comment on a "continuity" which is held compatible with a complete breach in doctrine, worship and discipline, except to say that, preposterous as it is in regard to the Anglican Church, it is doubly so in regard to the so-called Church of Ireland, which has experienced no Oxford movement, is Elizabethan to the core, and causes even a *Church Times* (June 17th) sympathizer "to deplore the lack of many things, which Churchmen across the sea [*i.e.*, in England] think to be of the essence of their faith and practice," though he adds, with typical Anglican inconsistency, "nothing [not even the loss of essentials?] can rob the Irish Church of the high honour that it can trace its lineal descent from St. Patrick."

**Anglicans
Attempt to
Appropriate
Rievaulx!**

However slender its claim to that high honour, the Protestant Irish Church is at any rate saved, by its lack of the essentials of the faith, from some of the paradoxical situations in which its "younger sister" sometimes gets entangled. We never find, for instance, its prelates, those lineal descendants of that great founder of monasteries, St. Patrick, holding commemorative centenary services at Clonmacnoise or Muckross or Holy Cross or at any of the multitudinous ruined Abbeys which cover the country; yet that is the fate which not rarely befalls Anglican prelates here, faced by the necessities of their position to give their belated patronage to entirely Catholic foundations. What part or lot, for instance, has the amiable prelate who holds the Archbishopric of York with the ideals of the austere St. Bernard, exemplified for four hundred years at Rievaulx by the Cistercian monks who built and dwelt in that glorious structure? Yet because Rievaulx Abbey, founded by St. Aelred 800 years ago, is in the diocese of York, Dr. Temple must needs, on July 2nd, preside at the centenary celebrations, and commend to his Anglican hearers "the simple and primitive beliefs" of St. Bernard! The situation was grotesque: the children of those who slew the prophets now betraying interest in their sepulchres! Happily, the real commemoration of Rievaulx's centenary happened the week after when the Bishop of Middlesbrough celebrated Mass in the ruined nave above the ancient altar-stone, in the presence of the Bishop of Salford, the Cistercian Abbot of St. Bernard, the Benedictine Abbot of Ampleforth, and a congregation of between ten and fifteen thousand pilgrim Catholics. The devout Anglicans of a week previous had a procession and a sermon, but they had not the Mass, nor any of the brotherhood of Aelred or of Bernard.

**Extra
Ecclesiam Nulla
Salus.**

Judging by recent indications in the Press, there seems to be some misunderstanding about that old dictum—"Outside the Church there is no Salvation"—which, as the instructed Catholic knows, is but another way of expressing our Lord's unequivocal statement (Mark xvi. 16)—"He who [after having God's revelation duly presented to him] believes and is baptized shall be saved: whilst he who does not believe [and refuses baptism] shall be condemned." The acceptance or rejection of the faith, and of the Sacrament which confers a right to eternal life, is assumed by our Lord to be a matter of free choice: and it is on that assumption that both penalty and reward are assigned. There are multitudes to whom the choice is never adequately offered: if they are saved or lost, the reason must lie elsewhere than in this sentence of Christ. We cannot doubt that theological opinion (not theological teaching, for the dogmas do not

alter) in the Church shows a progressive tendency to extend the scope of salvation; especially since the disruption of Christendom (which does not mean that the *Church* has become divided) so greatly enlarges the possibility of good faith in those outside the Church. Comparatively few people in undivided Christendom were "born in heresy," the divine character of the Church was almost universally recognized, and separation from the Fold was generally looked upon as a voluntary departure from the one Ark of Salvation. But now, happily, one can charitably assume that those outside the Church remain in that position because, for one reason or another, they have not had the light and the grace—the intellectual conviction and the divine impulse—requisite for entering. According to the well-known metaphor they do not belong to the Body, but may very well belong to the Soul, of the Church. The idea so expressed has always been deducible from Catholic doctrine, but nowadays it is given greater emphasis. But it in no way contradicts the certain truths of faith that the Church of Christ is One and Indivisible, Living, Authoritative and Visible.

The
"Soul" of the
Church.

If we could see things as they actually are, a survey of mankind would disclose an abysmal spiritual fissure dividing it into two parts, compared to which division all others, whether of race or colour or age or sex or culture or even creed, would appear as mere surface-cracks. The fissure separates all those who possess the gift of sanctifying grace, elevating them to the supernatural order, from those who do not possess it. Were the whole human race suddenly to perish, the former class would enjoy eternal happiness as children of God, whilst the latter, whatever their lot, would be for ever deprived of that kind of happiness. Now it is Catholic teaching that God's children, as distinct in this sense from God's mere human creatures, are not necessarily members of His Church. They are to be found, individually, in every sect and schism of Christendom: they may include Jews, Mohammedans and Pagans. "In every nation," said St. Peter, "he that feareth God and worketh justness is acceptable to Him" (Acts x. 35). The range of God's Kingdom thus extends beyond all visible boundaries, just as it may exclude many who are actually within the Fold. But it is not in accordance with ordinary terminology to style this assemblage of God's children the "Mystical Church." It is the Visible Church herself that is commonly called the Mystical Body, of which Christ is the Head. The old metaphor of the Church's "soul," though it needs accurate definition, sufficiently illustrates the nature and effects of divine grace, without in any way obscuring the duty incumbent on all who are outside the Church Catholic to join her visible membership, as soon as they realize that this is God's

will. No non-Catholic can ever truly say that the sect to which he belongs and in which he conscientiously serves God, is part of an Invisible or Mystical Church, and that therefore the claims of Catholicism are unreasonable or unfounded. It remains true that outside the Visible Catholic Church no one is saved, except through genuine supernatural love of God and—invincible ignorance.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Church in matters temporal, Rights of [H. de Lubac in *Revue des Sciences Religieuses*, July 1932, p. 329].

Church, The, necessarily Militant [Editor in *Catholic World*, June 1932, p. 355].

Hell an effect of Mercy [E. Hugueny, O.P., in *Revue Apologétique*, May 1932, p. 513].

CATHOLIC DEFENCE.

Apologetics, Methods of [Dom John Chapman in *Dublin Review*, July 1932, p. 14].

Birth-restriction ruining France and U.S.A. [Editor in *Catholic World*, July 1932, p. 481].

Catholics, Half-baked [Editor in *Catholic World*, July 1932, p. 480].

Irish Church Roman from the first [Ambrose Coleman, O.P., in *Irish Rosary*, July 1932, p. 523].

Jesuits misrepresented in a German Catholic school-history [W. Kratz in *Stimmen der Zeit*, June 1932, p. 179].

Jesuits of Fiction [M. C. Meagher in *Catholic World*, July 1932, p. 402].

Papal Authority attacked by the *Action Française* [Y. de la Brière in *Etudes*, July 5, 1932, p. 88].

Soviet Russia, a Menace to Civilization [F. E. Downs, quoted in *Tablet*, May 21, 1932, p. 658].

Wycliffe, The Truth about [G. C. Heseltine in *Thought*, June 1932, p. 108].

POINTS OF CATHOLIC INTEREST.

Industrialism, Godless, and its results [T. W. C. Curd in *Catholic Times*, May 27, 1932, p. 11].

Machine-Age, The Bankruptcy of [G. C. Heseltine in *Irish Monthly*, June 1932, p. 330].

Mixed Marriages Unmixed Evils [W. I. Lonergan, S.J., in *America*, May 7, 1932, p. 108].

Negro and Christianity in U.S.A. [J. T. Gillard in *Commonweal*, May 18, 25; June 1, 1932; J. LaFarge, S.J., in *America*, May 14, 1932, p. 133]. "Quadragesimo Anno," expounded by Catholic experts [*Catholic Action*, May 1932, p. 18].

Reform, Personal, should precede Social [*Catholic Times*, May 27, 1932, p. 14].

Southworth, Bl. John: authenticity of Relics vindicated [Fr. Purdie in *Universe*, May 13, 1932, p. 6].

REVIEWS

I.—A COURSE OF THE FATHERS¹

MANY attempts have been made at one time or another to popularize the writings of the Fathers of the Church, and to make them more accessible to modern readers. A new venture of this kind, under the general title, *Bibliothèque Patristique de Spiritualité* (Lecoffre, Paris), has been begun this year, and seems to deserve special notice. It is to consist of 16mo. volumes of some 200 to 300 pages, each of which will contain *opuscula* of the Fathers dealing specially with the spiritual life, translated into French by some competent scholar, with such introductions as may seem advisable for the better understanding of the text.

Four volumes of this series have just been published. Of these, the first, *Choix d'Écrits spirituels de Saint Augustin* (8.00 fr.), translated by Pierre de Labriolle, makes an excellent beginning. An introductory essay on "The Soul of St. Augustine," gives us an analysis of Augustine the man, both natural and supernatural. The volume is divided into four parts: 1) The treatise, *De Cura pro mortuis gerenda*, written for the guidance of St. Paulinus of Nola; 2) the "Rule" of St. Augustine, written as a corrective for a certain convent, and now the basis of the rule of many Orders and Congregations; 3) a selection from his many spiritual letters, especially from those addressed to his dearest friends; 4) a number of "Thoughts and Maxims," drawn from various parts of the writings of the saint. Of all writers none is surely more difficult to translate than St. Augustine; apart from anything else, the rhythm of his Latin and his familiar playing with words are inevitably lost in almost any translation. Nevertheless, it is much to be given the spirit of one like St. Augustine, and in this little volume we may see it from several angles.

The second volume, *Origène: De la Priere; Exhortation au martyre* (12.00 fr.), translated by the Abbé G. Bardy, shows us Origen at his best, at least to a modern reader. In the first treatise, written to solve the difficulties of a friend, is one of the earliest, if not the earliest, of the treatises on Prayer in the Church. It is divided into two parts: the first is a general justification of prayer; the second is an analysis of the Our Father,

¹ (1) *Choix d'Écrits spirituels de Saint Augustin*. Translated by Prof. P. de Labriolle. Price, 8.00 fr. (2) *Origène: de la Prière; Exhortation au Martyre*. Translated by Abbé G. Bardy. Price, 12.00 fr. (3) *Lettres Spirituelles de Saint Jérôme*. Translated by Denys Gorce. Price, 10.00 fr. (4) *Méthode d'Olympe: Le banquet des dix Vierges*. Translated by Abbé Jacques Farges. Price, 9.00 fr.

made by one who cannot restrain his erudition and love of the Scriptures. In the second treatise we have the well-known exhortation of Origen, probably the work by which he was most often judged. It is not a work of rhetoric; it is severely in earnest, written at a time when both author and readers had death for the Faith vividly before them, and perhaps is all the more full of eloquence on that account.

In the third volume, *Lettres Spirituelles de Saint Jérôme*. 1. *La doctrine spirituelle* (10.00 fr.), the translator, M. Denys Gorce, has chosen some of those longer letters of the saint which partake more of the nature of treatises than letters. Indeed such in matter of fact they were; for St. Jerome wrote them with the intention that they should be read, not only by those to whom they were written, but as pamphlets for the many. This selection—on virginity, on the clerical life, on the study of the Scriptures, on widowhood, on the education of a daughter—whilst it does not hide the impetuous nature of St. Jerome's spirituality, nevertheless displays the saint's wide breadth of human understanding and sympathy, which is perhaps less well known.

The fourth volume of the series, *Le banquet des dix Vierges*, by St. Methodius of Olympus (9.00 fr.), translated by the Abbé Jacques Farges, may prove the most interesting to modern students. St. Methodius was an eminent scholar; in this treatise he deliberately takes the *Banquet* of Plato, in praise of Eros, and christianizes it. A banquet has been arranged by "Arete"; after it ten virgins, at Arete's invitation, rise to sing the praises of purity, each from a different point of view. The whole concludes with a canticle in praise of purity, a masterpiece of its kind. Written in the third century, this treatise might well form the foundation of a study of the time, both of the paganism against which the Church had to fight, and of the weapons by which she fought it. Perhaps, one might reflect, the battle and the weapons are not very different to-day.

2—THE GOSPELS¹

FATHER James A. Kleist, S.J., who is Professor of Classical Languages at St. Louis University, has commenced the publication of a series of no less than five volumes on the Gospel of St. Mark. He came well prepared to his task, having devoted years to the intensive study of Greek, and in particular to the later developments of that language as it appears in the *Koine*, in the papyri, and in the New Testament. The first volume is

¹ (1) *The Memoirs of St. Peter*. By J. A. Kleist, S.J. Milwaukee: The Bruce Publishing Co. Pp. xiv, 216. Price, \$2.50. (2) *Die Drei Alten Evangelien*. By Dr. Dausch. Bonn. Pp. xv, 588. Price, 19.50 m.

entitled *The Memoirs of St. Peter*. The title is, of course, based on the most valuable testimony of the Apostle St. John, preserved for us by Eusebius and by him culled from the works of Papias, Bishop of Hierapolis. According to this passage, set down in writing about the middle of the first half of the second century, St. Mark was the disciple and the interpreter of Peter, and composed his Gospel by recording accurately all that he remembered of the teaching of his master. The title has been chosen for this volume, since the more obvious one of "The Gospel of St. Mark" has been reserved for the second volume of the series, which is to contain the Greek text arranged in colometric form, essays on ancient colometry, and other matter. The third volume is to be consecrated to Marcan diction in the light of ancient and *Koine* Greek, the fourth to a detailed commentary on Marcan Greek, and the last to questions of higher criticism and of the ethical and religious import of the second Gospel.

This first volume contains five introductory sketches (59 pages), brief notes (31 pages), theological comments (22 pages), and, most important of all, a new translation of the Gospel done into English sense-lines. Here Fr. Kleist has struck out on what may fairly be styled a new trail; for his method, though old, is new in our age.¹ He might have made his own the words addressed by the great St. Jerome to Paula and Eustochium in the prefatory letter prefixed by him to his translation of Isaias from the Hebrew: "utilitati legentium providentes, interpretationem novam novo scribendi genere distinximus." Although the holy Doctor here says that for the utility of his readers he has divided his new translation in a novel manner, he was well aware that the method of colometry to which he refers, was usual in the transcription of the works of Demosthenes and Cicero. Colometry signifies the writing of a text in lines shorter or longer, according to the length of the different sense-members of a sentence. St. Jerome used this method, not only in his translation of Isaias, but also in that of Ezechiel, as his preface to the book states, and probably in his version of the other prophets. The same method is employed in some of the ancient manuscripts, as in the celebrated Codex Bezae, which is generally assigned to the sixth century.

The other Greek uncials codices which employ the colometric arrangement of the text, do not contain the Gospels; and, as there is no indication that Fr. Kleist has in any way based himself on this manuscript, it is of interest to compare his divisions with those of Codex Bezae. They frequently agree, but it is to be noted where they differ that the divisions of the MS. are sometimes faulty, while those of the modern translator are faith-

¹ It is used, however, by Archbishop Goodier in the Scripture quotations contained in his recent admirable "Public Life of Our Lord."—ED.

ful to the sense. As an example, here is his version of c. iii. 13, 14:

And He went up the hillside.
And He called together men of His own choosing,
and they came to join Him.
And He appointed twelve to be with Him
so that He might send them out
to preach
and to have power to drive out the demons.

It is obvious that the Gospel so printed not only makes the sense plainer but is admirably adapted for quiet and thoughtful reading, and for pious meditation, as the mind is invited after each clause to stay a while to savour its full import. We congratulate Fr. Kleist very warmly, and join in the hope that his labours will make "the great original a little more real to the men of our own time."

Another important work on the Gospel of St. Mark and the other synoptists reaches us from Germany. This is the fourth edition of *Die Drei Älteren Evangelien*, translated and explained by Dr. Dausch, Professor of Theology at Dillengen a. Donau. This is the second volume of the widely known Bonn series, the merits of which have secured it an enviable circulation. The editor, who has made it his special aim to keep in view modern critical attacks, in this new edition has rendered his version more exact and has enlarged his commentary, especially on St. Mark. Our author follows a widely received interpretation when he understands Our Lord not to have felt hunger until the close of His forty days' fast. But it is difficult to believe that this is the meaning of the Evangelist. It is true that he mentions Christ's hunger only at the end, but this is readily explained by the succinctness of the narrative, which omits the obvious, and by the fact that the hunger is mentioned only as explanatory of the first temptation. Certainly no one would take the words of Matt. vii. 28, "it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine," to mean that no sentiments of admiration were felt by Our Lord's hearers until He had come to the very end of the Sermon on the Mount. As partial explanation of the first temptation, Dr. Dausch suggests that the devil moved Christ to use His miraculous power for the satisfaction of His own bodily needs. Is it clear that there would have been anything inordinate in this? Christ used His miraculous power when the officials asked for His contribution to the Temple tax.

To mention other points of interest. The call of the Apostles in Luke v. is rightly identified with the parallel accounts of Matt. iv. and Mark i. The anointing at Bethania is narrated

both by John xii. and by the two first Evangelists, while that of Luke vii. took place in Galilee at a different time; and we are glad to see that the sinner who performed this latter function is distinguished from Mary, the sister of Lazarus. Two Bethsaidas are distinguished. The eschatological discourse of Matt. xxiv. is divided, as I think correctly, into three large parts, the first being of a general nature, containing warnings, but not signs of the coming destruction either of Jerusalem or of the end of the world. The second, from v. 13, deals with the coming fateful close to the history of the holy city as the centre of Judaism, and the third with the end of the world. In passing, it may be pointed out that Father Herbert Lucas, S.J., showed long ago in THE MONTH (February, 1891, "The Gathering of the Eagles"), the falsity of the theory that eagles don't feed on carrion. The most natural interpretation of this verse,—"Wheresoever the body shall be, there shall the eagles be gathered together,"—is that it is merely a little parable signifying the manifestness of Christ's coming. Lastly we may add that on the vexed question of the date of the last Pasch in our Lord's life, Dr. Dausch accepts Strack-Billerbeck's explanation. According to this, it may be recalled, St. John follows the official computation of the priestly party, for whom the first great day of the feast fell on the Sabbath, whereas our Lord and the disciples, in union with the Pharisees, celebrated the Pasch on the evening of Thursday.

E.F.S.

3—MORE "ESSAYS IN ORDER"¹

WHEN the first instalments of *Essays in Order*, a series of Catholic studies on contemporary problems, came into our hands a year ago, we gave a cordial welcome to the project, and expressed a hope that future volumes might maintain the high standard set by Mr. Christopher Dawson and M. Jacques Maritain. Four new volumes have now been published, and we are glad to say that a very high level of work has been maintained. Only a few words will be possible on these new essays. *The Bow in the Clouds*, by Mr. E. I. Watkin, is a very ambitious work of somewhat ill-defined scope. Readers will probably be more attracted by isolated observations than convinced by the main thesis. In fact, the weakness of the book is that it has no thesis. It merely, as the author says, contemplates experience in general "from various points of view and different levels, in the hope that the view from one point may supplement and

¹ (1) *The Bow in the Clouds*. By E. I. Watkin. Pp. xiv. 152. Price, 3s. 6d. n.
 (2) *The Necessity of Politics*. By Carl Schmitt. Pp. 90. Price, 2s. 6d. n. (3) *The Drift of Democracy*. By M. de la Bedoyère. Pp. 79. Price, 2s. 6d. n. (4) *The Russian Revolution*. By Nicholas Berdyaev. Pp. 95. Price, 2s. 6d. n. London : Sheed & Ward.

illuminate the view from another, until the reader catches a glimpse of the mountain of being as it rises from the impenetrable darkness of matter to the impenetrable light of God." Not, as he honestly thinks, from mere incapacity, and assuredly not from any unwillingness, the present writer feels bound to confess that he, at least, has failed to catch that beatific glimpse. Symbolism and allegory are stretched beyond all modern precedent in the plan of the book. The various topics selected for treatment are each designated by a colour of the rainbow. Thus Science is violet, Ethics come under indigo, Metaphysics are blue, Art is yellow, Sex orange, Religion red, Mysticism is ultra-red, etc. The reader soon gives up the wearisome task of accounting for these designations. And he may even be tempted to wonder how so capricious a production came to be put forward as an "Essay in Order." Dr. Carl Schmidt, Professor of Political Theory in the University of Berlin, writes interestingly on *The Necessity of Politics*, i.e., the justification of an architectonic art or science transcending the range of economics, which at the moment threatens to usurp the whole field of sociology. The political life of the Catholic Church is explained and defended—its frank acceptance of political and diplomatic relations with types of polity the most diverse, its pliability to circumstances, and at the same time its obstinate maintenance of its own type of organization. The Church's success is (humanly speaking) due to the fact that she herself is a *complexio oppositorum*, combining in her own life elements of autocracy, aristocracy and democracy. M. M. de la Bedoyère, in *The Drift of Democracy*, analyses some of the causes of the present decline and threatened destruction of democracy. The subject is a vast one, and there is large room for difference of opinion as to the actual, present value of the democratic idea. He rightly points out that modern democracy suffers from the lack of a religious basis for its aspirations, and persuasively develops the claims of Catholicism to provide that basis. M. Nicholas Berdyaev's account of the antecedents of Bolshevism in *The Russian Revolution* contains some things that will be new to most English readers. The weird mixture in the Russian temperament of tenderness and cruelty, idealism and brutality is something totally beyond our Western experience. Thus M. Berdyaev writes of the founder of philosophical Nihilism, Bielinsky: "Russian nihilistic Socialism arises out of compassion for suffering personality and defence of it against society. . . But Russian atheistic Socialism ended by rejecting personality and dealing with it cruelly and mercilessly. . . One sees this in Bielinsky, with his readiness to inflict great suffering in order to abolish suffering, and destroy human persons for the benefit of human personality." Joined to this, there is the predominance of emotion above reason in the religion of

the Russians: and the lethargic fatalism which makes the peasantry ready to submit to almost any kind or degree of mis-government. All these elements, idealism, mysticism, sentimentality and fatalism are present in the Bolshevik mentality or have been skilfully employed by it. M. Berdyaev, himself a Liberal Orthodox Christian, exhibits in his own thought many of the characteristics which he describes. He is hardly an exponent of any really Catholic philosophy, but his first-hand knowledge renders his exposition of Bolshevism unusually authoritative.

J.B.

4—CELTIC CHRISTIANITY¹

IT is a matter of much regret that the number of books sent for review often renders it impossible to notice works of great merit either as fully or as promptly as their contents deserve. Dom Louis Gougaud, who for many years past has specialized in Celtic studies, may claim to speak with authority upon the subject which he treats. His book is clearly arranged and admirably documented. It is true that in its French form "Les Chrétientés celtiques" it has been before the world for twenty years. But this English version has been so much developed and has profited so much by the author's unintermitting research and by the literature which has appeared in the interval, that it may practically be regarded as a new work. It was excellent in its original form, but it is now fully abreast of the progress which has been made by Celts during the last quarter of a century. It would be worth retaining on the library shelves if it were only for the classified bibliography contained in the Introduction. But there is a great deal more than that—for example, the valuable maps not only of Ireland—this perhaps might with advantage have been drawn on a larger scale—but also of Scotland, England, Wales, Cornwall and Brittany, and finally of Irish foundations on the Continent. There is a very full Index, and the scope of the work includes almost every possible feature of ecclesiastical life, liturgy, the monastic rule, the arts, missionary enterprise, discipline, and all forms of private devotion. It has been well translated, and we can only hope that it may everywhere meet the appreciation which it so fully deserves.

¹ Christianity in Celtic Lands. By Dom Louis Gougaud, O.S.B. Translated by Maud Joynt. London : Sheed and Ward. Pp. lxii. 468. Price, 16s.

SHORT NOTICES

THEOLOGICAL.

A NYONE who has read Father J. Brodie Brosnan's "What is Sacrifical Immolation?" will know that he is not an author to be read as a pastime. Hence, when he takes up his new volume: *What is meant by Piety?* (B.O. & W.: 5s.), he will be prepared for close and hard study. The author draws the virtue of Piety from the relation between Producer and Produced, studies this in God the Creator, identifying it, almost, with His mercy; then turns to Man, the Creature, and sees its working in him. The first part leads to an examination of the Doctrine of the Blessed Trinity, the second to a like examination of Grace, the supernatural life and its working. In a third part he studies Mystic Piety, that hidden relation between God and Man which mystics know. Father Brosnan, all the time, has his eye on modern authors, with whom he does not always agree; sometimes the distinctions he makes seem to us over-refined, but as we have said, the work needs so much careful thinking that we may have missed his point.

MORAL THEOLOGY.

The twelfth edition of the *Theologia Moralis*, of Fathers Aertnys and Damen, C.S.S.R., is a very complete and erudite treatment of the whole range of Moral Theology (Marietti, Turin: 2 vols., 80.00 l.). The author has added to previous editions excerpts from the recent Encyclicals of Pope Pius XI., on Christian Education, Marriage, and Social Order, some decrees of Roman Congregations, and has made other additions and improvements. The original work of F. J. Aertnys has been greatly augmented and, one may say, embellished by Father Damen. A student could not wish for a more complete treatment of the subject, and one may safely say that, provided every allowance is made for the probabilist point of view, this work contains as much as any confessor will require to know for the guidance of the faithful, both in keeping the Commandments of God and of the Church, and in the practice of virtue and the attainment of Christian perfection.

APOLOGETICAL.

Don Nicolas Marin Negueruela, a Spanish priest and Professor of Theology, has furnished his Catholic compatriots with two most useful works on Apologetics—one in 2 vols. of 385 pages each, entitled *Lecciones Apologética* (Casals, Barcelona: 12 ptas.), and also—by request of admirers of this work—a one-volume digest of it, of a more elementary character. This is intended specially for young students, for whom the longer course might be found impracticable. The title (in English) of this Compendium may come to many of us as a surprise: *Why am I a Catholic?* In England, this question often needs answering, surrounded as we are by a large non-Catholic majority. But in

"Catholic Spain"—an expression often on our lips and true still of the vast majority of the Spanish nation,—even in the case of the too numerous "slackers" in the depths of their hearts. Still, the question suggests one prominent cause of "slackness" viz., that many a Spaniard has never thought it necessary, in his own case, to ask it. Perhaps he has never been adequately taught the reason why; not shown, clearly enough, the *intellectual* grounds of Christianity. And in that country, Christianity and Catholicism have always been synonymous terms. The very first question in the Spanish Catechism is: "Are you a Christian?", not "Are you a Catholic?". Ignorance of the foundations of the Faith, always and everywhere regrettable, is obviously disastrous for Spaniards at the present crisis. It is impossible, in a short notice, to deal in detail with the merits of Don Negueruela's works, which are remarkable for logical order and trenchant reasoning. A mere glance at the preliminary synopsis of contents foreshadows this. The arguments are singularly concise in form. The writer ranges over the entire field of apologetic study, from the principles of knowledge, nature of certainty, causality, the existence of God and His Attributes, etc., down to the Church of Christ, its Notes, the absence of these in other Christian bodies, and the Supremacy and Infallibility of St. Peter's See. The "Lecciones" cannot be too highly commended for its careful resumé of every chapter at the end of each volume, and three alphabetical indices closing the first volume—viz., of Biblical quotations, those of Other Authors, and an analytical index of all contents. Even the Compendium has its paged resumé of every chapter. Still an alphabetical list of matters treated of might usefully be added in a future edition. One may sum up the excellences of these publications in two words—Clearness and painstaking thoroughness in every section and detail. We might almost say that no Manual of Apologetics so practically useful exists. An English version would, we think, prove valuable, especially if references to the Anglican Church and Nonconformity were a trifle amplified. In the Compendium, the note on "Extra Ecclesiam, nulla salus," needs more careful wording.

An excellent little book of religious instruction, arranged in catechetical form but much fuller than the ordinary catechism, has been translated from the Dutch of Father Hendrichs, S.J., by Father J. H. Gense, S.J., and published with the title *The Golden Chain of Truth*, by Prepol's Catholic Press, Turnhout, at 1s. and 1s. 6d. The arrangement is strictly logical, proceeding from "the Groundwork of Faith," and dealing successively with "the Doctrine [or Contents] of Faith" the "Life of Faith" and the "Reward of Faith"—all in 230 pages. An excellent book both for the proficient and the enquirer.

The extraordinary interest recently aroused by Father C. C. Martindale's broadcast "talks" on certain exemplars of Christian holiness will be perpetuated by their publication in book form, with the title *What are Saints? Fifteen Chapters in Sanctity* (Sheed & Ward: 1s. 6d. n. and 2s. 6d. n.). They are practically expositions of the Church's Note of Holiness, showing that a fervent following of Christ, as revealed in and through the Catholic Church, results in the production of "Supermen," even from a secular standpoint. The present addresses are confined to saints of the male sex: perhaps some day the balance will

be readjusted, for there is very abundant material. As here set forth with Introduction and connecting links, these short "lives" make a very readable and effective "apologetic."

PHILOSOPHICAL.

No one who is interested in Indian thought can fail to notice the growing influence of Father G. Dandoy, S.J., editor of the *Light of the East*, published in Calcutta. Father Dandoy and his collaborators set out, some years ago, to find a new way into the Indian soul, the way of St. Thomas Aquinas himself. They have not been content with the conversion of the lower classes, they have aimed at the intellectuals; and to succeed in this it has been necessary to meet them on their own ground. Years of study have revealed many points of contact, and Father Dandoy has caught hold of them; his method has consistently been, not to show where Hinduism is wrong, nor where we differ, but where it is right and what we have in common. His influence among Indian scholars has steadily grown during the last twelve years and more; we feel sure that the future will see an abundant harvest from this apostolate, founded on sympathy and understanding of men who, after all, are in far more deadly earnest about eternal truths than are most Europeans, and who possess a philosophy by the side of which most of our European systems pale. Father Dandoy's methods, and their results, cannot be better seen than in his work on the Vedānta; and since the French are far more interested in these things than the English, we foresee a still wider circulation for the translation, *L'Ontologie du Vedānta* (Desclée, Paris), than for its English original. Perhaps even an English reader will grasp from this version what he has failed to grasp before; for the French language lends itself to philosophical expression far better than the English, and nowhere does a western mind need to be precise more than when dealing with the Indian philosophical vocabulary. Fortunately in Father Dandoy the reader has a safe guide, skilled in both analysis and synthesis, appreciative of the Indian love of metaphor and illustration, yet knowing when to distinguish between imagery and fact; while the translator, L. M. Gauthier, is gifted with a vocabulary amply sufficient to render the most difficult mysticism, expressed first in Sanskrit, and then in English, into French that anyone at all trained in philosophy may read. Commentaries at the end of the volume, by Jacques Maritain and Olivier Lacombe, serve as a discussion of Father Dandoy's most satisfying work.

Clarity and conciseness are characteristics of Dr. Donat's Latin text books of scholastic philosophy. The only obscure passages in the latest book from his pen—*Ueber Psychoanalyse und Individualpsychologie* (Felizian Rauch, Innsbruck: 6.00 m.), are those in which he gives a description of Freud's concept of the "Ueber-Ich" (pp. 33, 39), but perhaps it is unfair to blame him for failing to explain perfectly a concept which Freud himself has not yet made very lucid. For the rest his exposition of the theories of Freud and Adler, as well as his illuminating criticism of them, is admirably clear. As he first describes the essential elements of each of the theories and then adds a criticism

of each element, there is a great deal of repetition in the book, which would have been avoided, had he appended his criticism to each of the descriptive chapters. Apart from this, perhaps not unnecessary repetition, the author has not wasted words and he has expressed himself in lucid and simple language; an agreeable contrast to many German philosophers. Father Donat rightly points out that modern psychology owes very little to Freud's methods which are not new, nor to his theory which is false, but something to the movement which he has started. There was a danger of psychology becoming merely a branch of physiology until Freud turned the general attention to the examination of phenomena which are strictly psychical. At the same time Freud is one of those who teach a psychology without a soul; for him the subject of psychic phenomena is not a spiritual substance but merely the subject or object of physico-chemical reactions. The author's treatment of subconscious activity (pp. 107, 110) is rather weak. A quotation from A. Hoche is too good to be omitted even from a review as short as this: "The Oedipus Complex sails about on the sea of letters like the Flying Dutchman, everyone speaks of it, some believe in it, but no one has ever seen it." Of Adler as well as of Freud, it is true to say that first the theory was formed and then the facts were found to fit it. Father Donat shows very well that the theory of Individual Psychology does not square with facts, though he concedes that there is much to be learnt from the writings of Adler and his followers. This is a book to be recommended to all students of pedagogy and psychiatry, for it shows clearly the philosophy of life on which the theories of Freud and Adler rest. It may be true that "the concupiscence of the flesh" is the ultimate cause of many sins, but this is not the same as saying that *every* man is a machine with an "oedipus complex." It may be true that the motive power for the lives of some men is their passion for power, but that does not make it true to say that the conscious and unconscious acts of *every* man are the results of a resolution of the forces pulling him, willy nilly, to and from that life's goal to which his passion for power has determined him.

HISTORICAL.

We have already more than once called attention to the admirable brochures on special fields of American Church history, which appear from time to time, sponsored by the Catholic University of America, or by the American Franciscans. Of the first, the twelfth volume is, *The Catholic Church on the Northern Indiana Frontier, 1789-1844* (Catholic University of America), by the Rev. William McNamara, C.S.C. It is truly a wonderful story, simply but excellently told; it proves to us that, however heroic were the lives of the first American missionaries, their successors in more modern times have also deserved well of their predecessors. The letters quoted in this volume, almost all taken from unpublished archives, alone make this study of the greatest value. The author carries his researches till 1844, when at last the Church may be said to have taken root in the State of Indiana.

Among Franciscan Studies, the tenth volume (The Heffernan Press,

Spencer, Mass.) contains two essays, one on *Ignatius Cardinal Persico, O.M.Cap.*, by Donald Shearer, O.M.Cap., the other on *Pioneer Capuchin Missionaries in the United States*, by Norbert H. Miller, O.M.Cap. To many students of Indian Church History the former is better known as a missionary in that country, entangled in the meshes of the Padroado-Propaganda controversy; it almost comes as a surprise to be reminded that he ended his days a Cardinal in Rome. From India to the United States, from the United States to Ireland in almost impossible times, Cardinal Persico's life was one of many trials, many failures, many misunderstandings, many disillusionments and, doubtless, in at least the spiritual sense, many triumphs; no wonder it was worth writing.

The second essay traces the missionary work of the Capuchin Fathers in the United States from the time of their first setting foot in the country. Once more we are struck by the persevering heroism of these men; perhaps not less by the obstacles put in their path, not by enemies, but by those from whom the missionaries might reasonably have looked for better treatment. But such is the way of Providence, especially, it would seem, with missionaries.

While a good deal has been written about the educational activity of the early Jesuits in China, their educational work in Japan at the same period is as good as unknown. Father D. Schilling, O.F.M., in his recent publication, *Das Schulwesen der Jesuiten in Japan 1551—1614* (Regensburgschen Buchdruckerei: Muenster), aims at filling the gap. Having had the opportunity of consulting the treasures of the Ajuda-Library at Lisbon with its many important Jesuit manuscripts, the author has made of his book a very valuable study. The introductory chapters show the organization of the Jesuit schools in Japan during the period, of roughly seventy-five years, lasting from the day of St. Francis Xavier's landing at Kagoshima till the outbreak of the great persecution, which was to last two and a half centuries. Various kinds of schools are then described in detail. The most remarkable example is undoubtedly that of the Medical Institute at Oita, a work which shows better than any document the prudent and far-seeing zeal of those early Missionaries. A young Portuguese physician, Luis de Almeida, had joined the Jesuit Order in Japan. Being a man of high medical skill and well trained at European universities, he saw at once the insufficiency of the medical study at Japanese High-schools and started an institute with clinics and operation-accommodation for the training of native doctors. Unfortunately, after a period of steady development, external difficulties brought about the end of this promising enterprise. Those interested in the history of both missionary and educational activities will find this fascinating book a reliable source of knowledge, all the more so since it gives facts which it was extremely difficult to get at before its publication.

Anyone desiring a clear succinct account of the laws and customs of the ancient Jews in good plain Latin, will find his need well supplied by *Familia Veteris Foederis* (Marietti: 8.00 l.): an admirable little work by Father T. V. Geister a Zeil, O.M.Cap. Father Geister draws almost all his information directly from the Bible, with which he is thoroughly familiar, giving in full, for the most part, the passages on which he

relies for his statements. As the object of a manual on early Jewish family life is to be serviceable, not sensational, there is no call to give extracts. References are given to five texts indicating that children were taught the four rules of arithmetic; but these texts seem only to prove that there were, at least, some folk in the camp of Israel who were able to reckon! It is perhaps a little surprising to find Noah's Ark and the Tower of Babel brought forward as specimens of Old Testament architecture; but things that might seem odd to modern minds when uttered in a modern dialect, may pass unnoticed in the more solemn atmosphere of a learned language. Ecclesiastes x. 16, scarcely justifies the inference that breakfast was an unknown, or very unusual, meal. It is interesting to note that the rent made in a garment in the mourning for a parent was never to be repaired. Extra sacrifices might be offered in other places; it was the obligatory ones which might only be offered in Jerusalem. For "fustunrium" (p. 202), read "fustuarium." The division of the subjects is most orderly and methodical, so that one does not miss an alphabetical index. The advertisement claims that this is the only book yet extant on these lines: if this is so, it should have a warm welcome to all Scripture libraries.

About the middle of 1930, Spring Hill College, a Jesuit institution of Alabama near Mobile on the Gulf of Mexico celebrated with great solemnity its first centenary, and the event was made the occasion of publishing a fine volume, *Catholic Culture in Alabama* (The America Press: \$5.00), by the Rev. Michael Kenny, S.J., Ph.D., which, although it contains all appropriate information about the history of the school, is much more than a mere scholastic record. It lays the whole religious history of the South under contribution as a background for Spring Hill's beginnings, and traces the growth of Catholicism through the long hundred years of the State's development, fostered by the devoted labours of the clergy, secular as well as regular. The book is copiously illustrated with portraits of distinguished alumni and college buildings but, though a sketch of "Old" Spring Hill is included—a magnificent range of Church Halls, gardens and playing-fields—we miss a representation of the present College, which must needs be larger and grander. A Catholic stronghold in a rather anti-Catholic community, with almost all but the name of a University, Spring Hill may be expected to continue and increase its beneficent educational work in the future, and this inspiring record will be both a standard and a stimulus.

The secular history of the island of Grenada, a member of the archipelago known as the British West Indies, is interesting enough, but its church history, recorded in *Conception Island*, by Raymund Devas, O.P., M.C. (Sands & Co.: 12s. 6d.), with such detail and accurate research, can only be described as thrilling. Discovered by Christopher Columbus in 1498, the island was named by him after the Immaculate Conception, a name retained by the English Province of Friars Preachers to whose spiritual care the island has been confided—with most wonderful results—since 1901. For the rest of the world the island is, and has been for centuries, known as Grenada, though how it ever came by the name no man knows, as it was never a Spanish possession. It was colonized first by the French, in 1650; lost by them

to the English; re-taken by the French; re-taken by, and finally ceded to the English in 1783. The good and evil fortune of the Catholic Church throughout these stormy years, is here told with delightful frankness, humour, and good judgment, and the book is a valuable addition to our knowledge of Colonial Church History.

BIOGRAPHICAL.

Many are looking forward to the canonization in the immediate future of that lover of children, the foundress of the Sisters of Notre Dame de Namur; hence Blessed Julie Billiart, *Written for Children*, by a Sister of Notre Dame (Sands: 2s.), is a little book likely to be welcome to many. The authoress is skilled in the use of simple language without ever becoming childish; she knows how to select the incidents that will appeal to a young mind, without dragging it through what would be to it a wearisome biography. The eight illustrations, obviously photographed from life, are ingenious and attractive.

Two more volumes have been added to that excellent series, *Les Moralistes Chrétiens*. The first, *Saint Augustin* (Gabalda: 20.00 fr.), by P. Charles Boyer, S.J., Professor at the Gregorian University, follows the lines of its predecessors. It begins with an introductory study of St. Augustine the Man, giving us the life of the saint in his intellectual development, dwelling especially on the forces that were brought to bear upon him, and the controversies of his day that directed the courses he took. Next we are given the doctrine of St. Augustine as a moralist, and the question is examined whether or not he is to be considered too severe. The body of the book is built up along the same lines as the former volumes of the series; careful selections from the writings of the saint, linked together in a running commentary, reveal a definite moral philosophy, covering the duty of man to God, to himself, to his neighbour, to the family, to society, and to the Church. In many ways this is the most complete volume of the series that we have yet seen.

The second volume, *léon Ollé-Laprune*, by Jacques Zeiller (Gabalda: 20.00 fr.), deals with a modern author, whose influence was great a generation ago, and it has not yet waned. Ollé-Laprune was a Hellenist, a lover of all that was best in the Greek mind; his philosophy was based on the belief that perfection included the whole man, and did not require the sacrifice of one part for the betterment of another. Hence his opposition to Malebranche; hence, in many respects, his likeness to Newman. The author has relied on Ollé-Laprune's own words even more than most of his predecessors in the series, but he has come to his work well prepared. Beginning with moral obligation, he traces his subject's teaching on education, wisdom and knowledge, perfection of the human being, with its accompanying need of renunciation and sacrifice; in a word, he has given us a complete system of Christian Humanism, written by a devoted son of the Church.

As long as Scotland was an independent Kingdom, exposed to the ambitions of its southern neighbour and frequently threatened with absorption, it maintained a not otherwise natural connection with France, and royal alliances between the two kingdoms were not unfrequent,

James V. married in succession two French wives, the second of whom is the subject of an interesting study—*Mary of Guise-Lorraine, Queen of Scotland* (Sands: 10s. 6d. n.), by E. M. H. McKerlie. Mary was in fairly quick succession Queen Consort, Queen Dowager, Queen Regent, in which latter capacity she died at the age of forty-five, leaving the rule of that turbulent heresy-ridden kingdom to her daughter the widowed Queen of France and of Scotland, who was to experience at the hands of her subjects all the misfortunes and more, that had marked her mother's twenty-years fight with the "Reform" and the treacherous nobility. The story is traced by the authoress with a considerable mastery of her materials, but not so as to make it flow easily: it is, for the most part, the tangled tale of a failing cause. But the record convinces us that the great qualities of Mary Queen of Scots were inherited from her mother who in turn represented what was best in the great family of the Guises.

DEVOTIONAL.

After having long figured in the Scriptural Series of the C.T.S. catalogue and going finally out of print, two volumes of studies in the Psalms have been revised and enlarged by their author, Father Robert Eaton, Cong.Orat., and republished under their original title *Sing ye to the Lord* (B.O. & W.: 5s. each). The Catholic public will rejoice that these inspiring volumes are again available for their edification. Father Eaton has added, to each original fifty, the consideration of another ten psalms, so that, taking them together, he has dealt with 80% of the whole psalter. His plan is, not to comment verse by verse on each psalm, but to develop some leading idea in each, which he does with a wonderful wealth of reflected light from other parts of Scripture. The reader as a result is refreshed by constant contact with the inspired Word, and, while learning to appreciate more highly the finest poetry in the world, finds his devotion stimulated by fresh insight into God's wonderfully-varied dealings with the human soul.

MISCELLANEOUS.

The revival of Gaelic in this and the past generation has prevented the epithet "Irish" from being given any longer to the literature produced by Irish writers in English and Mr. Daniel Corkery expresses a necessary distinction when he styles his profound study of a recent author, *Synge and Anglo-Irish Literature* (Longmans: 7s. 6d. n.). Catholic Ireland, taking it by and large, has been ill-served, especially lately, by that same Anglo-Irish literature: most of its exponents have been alien to her faith and not a few to her morality as well. There are only one or two in her sad history who combine literary genius with the full inspiration of Catholicism—a few poets, a few novelists, a few historians. The rest, even though her patriotic lovers, love an Ireland whose soul is mainly hid from them. Of these was Synge, and Mr. Corkery with all his discreet admiration for his subject is at pains to show us the fatal limitations that sprang from his belonging to the "Ascendancy." It is a stimulating essay, embracing politics as well

as literature, and utilizing to the full the considerable body of criticism foreign and domestic already in existence.

One of Mr. Chesterton's many characters, in his endeavour to get a new aspect of things, tries standing on his head. The title of our laughing philosopher's new collection of Essays—*Sidelights on New London and Newer York* (Sheed & Ward: 6s.)—suggests a more feasible attitude for the author of these bright and humorous *aperçues*. At all events, G.K.C. may be trusted to take fresh and original views of any subject that presents itself: never was there so nimble an imagination combined with such a mastery of expression; such a keenness of perception combined with such a grasp of sound principle; such a toleration for honest error combined with such a detestation of pretence. Part of the book criticizes national customs and practices; part mildly satirizes American characteristics, and there are some miscellaneous essays at the end: the whole a collection to cherish.

There comes to us from across the Atlantic, under the joint editorship of David Rubio, Ph.D., O.S.A., and Henri C. Néel, an educational manual for students of the language of Cervantes and Calderon de la Barca, entitled *Spanish Wit and Humour* (Prentice Hall, Inc., New York: \$1.00), with quaint, artistic, humorous woodcuts by F. Marco. Professor Rubio, in his Spanish "Prefacio" admits that "humour" is "genuinely English, and it may be said that England is the land where the greatest number of humorists have flourished." The substance of the work, running into 110 full pages, consists of eighty-nine numbered excerpts—short stories and anecdotes, taken from Spanish classics of past ages (1282—1681), some more modern ones (1827—1906), and one or two of recent date. The considerable gap between the two first periods suggests a time of literary decadence. One is pleased to find several extracts from that nineteenth century lady-novelist and devout Catholic, "Fernan Caballero," noted for her charming pictures of Spanish peasant-life. A good many numbers are allotted to *Cuentos Aragoneses*—a collection of traditional tales of Aragon; and, needless to say, there are well-chosen specimens from what constitutes many an educated Englishman's *all* of Spanish lore—the immortal *Don Quijote* of Cervantes. José Francisco de la Torre, S.J., better known as Padre Isla, author of the witty but daring skit *Fray Gerundio*, is also represented, though not by a passage from the said work. It is hardly necessary to point out that these examples of Spanish classicism are impregnated with Catholicism—its doctrines and practices—not always quite as reverentially as our northern religious temperament might desire.

FICTION.

Though we would not call *Anno Domini* (Longmans: 6s.) the best of John Oxenham's works that we have read,—has anyone read them all?—still it has a freshness and ease of imagination which one is accustomed to expect in its author's writing. It is the story of Our Lord as seen by a youth, whose life He saved, and who became devoted to Him; it is the second volume of the trilogy, the first of which is "The Hidden Years," the third "The Splendour of the Dawn." We know the human side of Christ which John Oxenham emphasizes in his former volumes; this one is of the same tone, too much, we think, to be wholly pleasing

to the Catholic reader. In style, too, we seem to detect a certain haste and familiarity scarcely worthy of its subject. But the story is vivid, the response of the youth by whom it is related is true, the blend of the Gospel narrative with fiction is nowhere offensive. The story ends with the Ascension.

The Little Marie-José (B.O. & W.: 3s. 6d.), by Elinor Brent Dyer, is an interesting storyette set in seventeenth century France, describing the adventures of a peasant family who were obliged to flee from their home and find sanctuary in New France. That these adventures included a midnight flight through a forest; a shipwreck; the martyrdom of a Jesuit Missionary; imprisonment and escape therefrom; and a fight with bears, sufficiently indicates the exciting nature of the book. A Catholic atmosphere is preserved throughout; perhaps even is a little overdone.

MINOR PUBLICATIONS.

The large output of pamphlets, which betokens the ceaseless activity of the C.T.S., embraces many reprints, one of which, *Pope Leo XIII. on Anglican Orders*, with an Introduction on the history of the question, before and since, by the Rev. J. Keating, will be found especially useful as the centenary of the Oxford Movement approaches. Among the new is included another concerning Anglican matters, viz., *Two Victorian Priests*, by Dame Una Pope-Hennessy—which should have their names (Faber and Watts-Russell) more prominently indicated. How we Got the Bible, by Hilaire Belloc, is good as far as it goes, but is not at all adequate as an answer to the question its title suggests. There is much more to be said about the active part taken by the Church in selecting, from a mass of similar literature, those documents which were authentic and inspired. A beautiful and stirring little story, well constructed and well written by N. H. Romanes, appears with the title *The New Back Tyre, and Talks by Firelight*, by Vera Barclay, contains short comments on a variety of everyday subjects, written in a lively style. In the smaller pamphlets there is an excellent little book of prayers in French, for very small people going to Confession and Holy Communion, entitled *La Visite de Jésus*.

The Catholic Social Guild sends us a very informative 2d. pamphlet, *Catholic Social Action*, explaining the work and purpose of the Catholic Social Guild, written by the Secretary, the Rev. L. O'Hea, S.J., and *The Catholic Mind* (5 cents) for June 8th reprints from our own pages "Catholics and the Press," by Reginald J. Dingle, and a brilliant address by Father Joseph Ayd, S.J., on "Probation."

NON-CATHOLIC.

For Catholics nowadays Modernism has merely an historical interest, although it pursues its natural course outside the Fold and has vitiated all non-Catholic Christianity. Accordingly, some discourses by the Rev. Alfred Fawkes called *The Church a Necessary Evil and other Sermons* (Blackwell: 4s. 6d. n.), showing in that significant title the lengths to which "free thought" leads, can merit the attention only of students. A memoir by Dr. Henry Major, embodying various appreciations of his character, depicts him as "an unflinching Modernist": the picture to a Christian is not pleasant to contemplate.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

BLOUD ET GAY, Paris.

Le Judaïsme. By A. Vincent. Pp. 240. Price, 12.00 fr.

BROWNE & NOLAN, Dublin.

The Clongowes Record, 1814—1932. Edited by T. Corcoran, S.J. Illustrated. Pp. xiii. 297. Price, 10s. 6d.

BURNS, OATES & WASHBOURNE, London.

Towards Perfect Love and the Practice of Mental Prayer. From the French of Auguste Saudeau. Pp. 77. Price, 1s. *Apostolic Christianity*. By Rev. O. R. Vassall-Phillips, C.S.S.R. Pp. xxvii. 506. Price, 8s. 6d. *Magnificat*. By René Bazin. Pp. 244. Price, 7s. 6d. *Jesus and I*. By Rev. P. B. Walsh. Pp. vii. 40. Price, 6d. *Saint Patrick's Purgatory*. Compiled by Shane Leslie. Illustrated. Pp. xlvi. 215. Price, 21s.

CAMBRIDGE UNIVERSITY PRESS.

The Cambridge Medieval History. Planned by J. B. Bury, M.A. *Decline of the Empire and Papacy*. Vol. VII. with maps. Pp. xxxviii. 1073. Price, 50s. n.

C.T.S., London.

Many new Pamphlets and Reprints.

DESCLEE DE BROUWER, Paris.

La Providence et la Confiance en Dieu. By R. Garrigou-Lagrange, O.P. Pp. 410. Price, 20.00 fr. *Le Réalisme du Principe de Finalité*. By the same. Pp. 368. Price, 20.00 fr. *Pâques*. By M. Th. Latzarus. Pp. 104. Price, 10.00 fr. *Nono et Cie*. By Jacqueline Vincent. Pp. 387. Price, 12.00 fr.

FLAMMARION, Paris.

Domrémy. By Charles Baussan. Pp. 211. Price, 10.00 fr. *Les Catacombes Romaines*. By H. Chéramy, S.S. Pp. 205. Price, 10.00 fr.

GILL & SON, Dublin.

Catholic Lay Teachers in Later Penal Times. By T. Corcoran, S.J. Pp. viii. 116. Price, 2s. 6d.

n. *Gill's Guide to Catholic Dublin*. Illustrated. Pp. xiv. 120. Price, 1s. 6d. *Corn and Cockle*. By the Most Rev. P. E. M. Magennis, O.Carm. Pp. 331. Price, 5s. n. *The Framework of a Christian State*. By Rev. E. Cahill, S.J. Pp. xxvii. 701. Price, 15s. n. *The Strange Case of the Irish Land Purchase Annuities*. By Henry Harrison. Pp. 64. Price, 6d.

GREGORIAN UNIVERSITY, Rome.

Textus et Documenta. Series Theologica, I. to V. *Conspicuum Historiae Dogmatum*. 2 vols. By I. F. de Groot, S.J. Pp. 516. 471.

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